

MISSIONS



"HE IS RISEN"

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QUESTION BOX

(Answers found in this issue)

1. Where was an old sugar storehouse used as a boys' dormitory?
2. What former Royal Ambassador-in-chief is now a student at Bacone?
3. Who traveled 70 miles in order to be baptized?
4. What does *Moneki* mean?
5. What did the Chinese bandits command the deacon to do?
6. Who held "a Thanksgiving prayer meeting in April"?
7. What is said to be our largest Royal Ambassador chapter?
8. Where are 102 Bible classes and religious exercises conducted every week?
9. What institution has been "quietly building Christ into the hearts of boys and girls" for 23 years?
10. How many Summer Assemblies are held in the Northern Baptist Convention?
11. What is said to be "a small, mean Oriental city"?
12. What religious education director was formerly a missionary in China?
13. When did Baptists begin work in Belgian Congo?
14. Who was "the father of the Sunday school"?
15. Who was won for Christ after nine years of opposition and is now a "faithful light"?
16. What Guild Chapter has 75 members?
17. Who is the author of *The Inevitable Christ*?
18. What Japanese Christian is known as "one who cannot be bought"?

PRIZES FOR 1929

For correct answers to every question in the 11 issues, January to December inclusive, one worthwhile missionary book will be given.

For correct answers to 16 out of the 18 questions, each issue for 11 months, January to December inclusive, a year's subscription to *MISSIONS*. Answers may be sent monthly or at the end of the year. All answers must reach us not later than February 1st, 1930, to receive credit. This contest is open only to subscribers.

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VOL. 20

NO. 4

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPARD, Associate Editor

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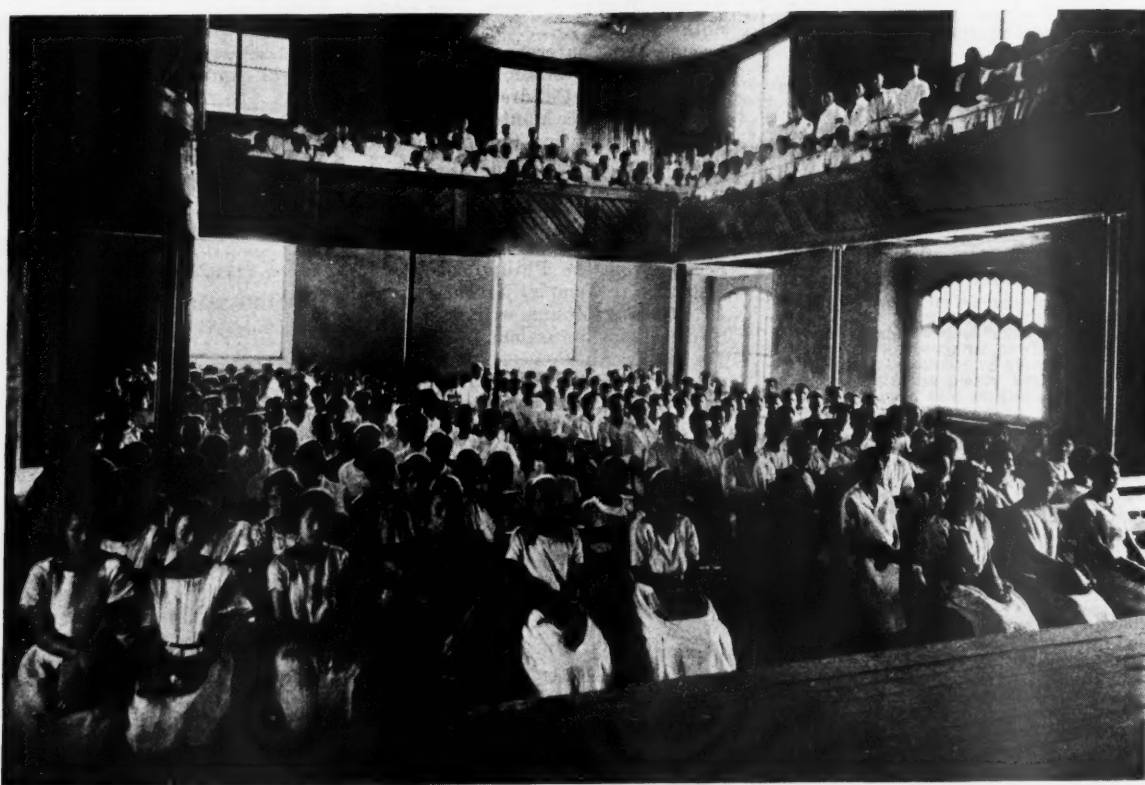
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Top: SCIENCE STUDENTS AT THEIR WORK IN THE ZOOLOGY LABORATORY OF CENTRAL PHILIPPINE COLLEGE, ILOILO.
Bottom: STUDENTS IN THE DAILY CHAPEL SERVICE AT CENTRAL PHILIPPINE COLLEGE; AN INSPIRING GROUP FOR THE FACULTY TO FACE. THE COLLEGE CONDUCTS 102 BIBLE CLASSES AND RELIGIOUS EXERCISES PER WEEK

MISSIONS

VOLUME 20

APRIL, 1929

NUMBER 4

In the Vestibule of the April Issue



MISSIONS for April should reach you just in time for Easter, and so has been made the Easter issue, bringing its messages of faith, hope and cheer, such as belong to the day on which our Saviour rose from the grave and raised humanity's hope and assurance of immortal life with Him. The most satisfying answer to the heart questionings regarding the life beyond is found in the single sentence in the Gospel chronicle, "He is not here, for He is risen." No argument can equal the fact of the Resurrection.

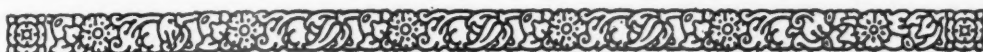
The number opens with Mr. Rose's story of Making Bricks Without Straw, one of the notable achievements of our work in the Philippines. It is solid building, too. Dr. White's survey of the New Era in Home Mission Work, inadvertently left over from March, finds place this month and sets forth an interesting situation not yet fully understood in its promise for the future. William Axling is the man to tell of Matters that Matter in Japan, for he is engaged in them. Dr. Monroe has good reasons why we should continue to carry Christianity to China. Coe Hayne thinks his story entitled the Bells of Heaven, which is a life sketch of Dr. Enrique Molina, an influential Cuban, is one of the best he has given in many a day. The part played by music in leading to conversion is a providential feature of the story.

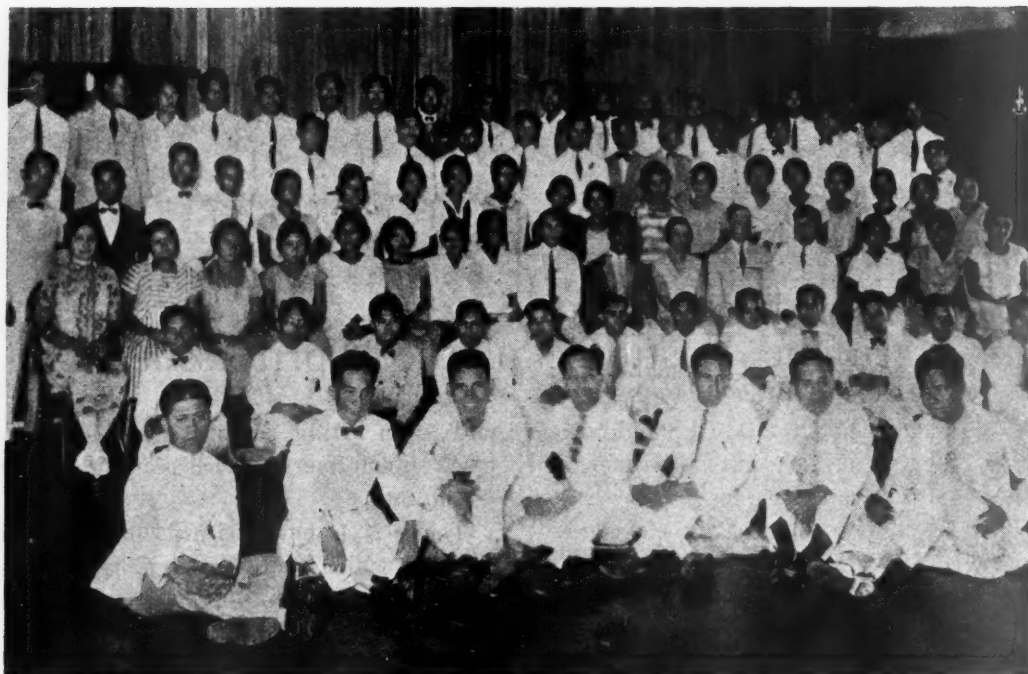
The article specially appropriate to Easter is Dr. Franklin's Passion Week in Jerusalem, another of his graphic and spiritual interpretations which our readers will appreciate. The beautiful pictures also come from him. On the editorial pages the tribute of Premier Baldwin to the Baptists should attract notice, and the leader on the Twelfth Month is important, while the comment on The Pope as King

ends with fitting Scripture, and the tribute to our ex-President merits twice reading by our boys and young men.

There is a new feature in the pages for Our Juniors, which contain a folklore story from Upper Burma by Dr. Ah Pon, and an American Indian romance by Mrs. Harriet Rogers King. Easter is remembered again in the account of a Memorable Resurrection Day in Assam and on the Devotional Page. MISSIONS' Mail Bag is another feature now introduced for the first time. The situation as viewed by the Board of Missionary Cooperation is presented by Mr. McIntosh. Then there follow pages of fresh and readable news from our whole wide field, including, of course, the regular departments, which are abounding in life. The illustrations in this number, especially those in the center pages, are worthy of special mention. The Juniors who are making scrapbooks should put in these uncommonly fine pictures of Jerusalem. The cover tells with fine artistic taste its story that will never grow old or lose its hold on human hearts. The artist is the Swedish painter, Axel Ender. He has chosen one of the most dramatic and thrilling moments in that most eventful week in the world's history.

Readers who have missed the Bible Questions will find some of them in this issue, with the answers on a different page. This affords one way to become more familiar with the Book of books, and anything that will do that is of value. The letters from Question Box contestants leave no doubt of the close reading of the magazine. Some of the questions are more difficult than others, but we do not mean to ask any that are beyond reasonable search. Occasionally an answer is so close that it is overlooked for that very reason. We are glad to have such a large body engaged in the monthly quest for the sometimes elusive answers.





THE 1928 SUMMER SESSION AT CENTRAL PHILIPPINE COLLEGE WITH NINETY-FIVE PUBLIC SCHOOL TEACHERS AND OTHERS ENROLLED

"Making Bricks Without Straw"

A PROJECT IN FAITH AND WORKS IN THE PHILIPPINE ISLANDS

BY FRANCIS HOWARD ROSE

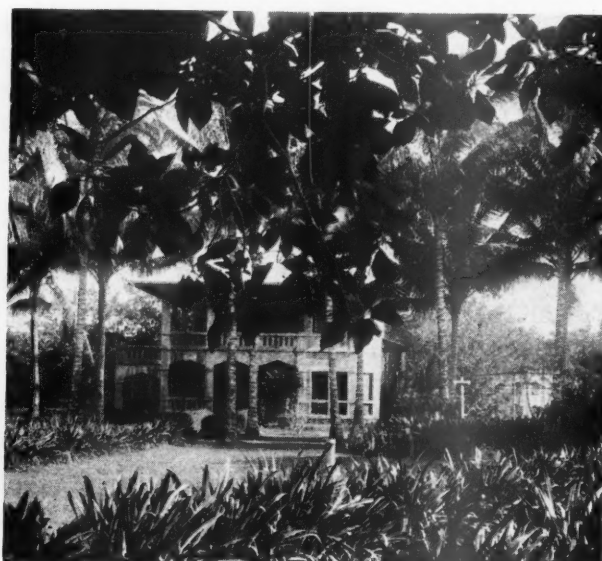


MEMBER of the Deputation sent to the Orient by our Society early in 1927, upon returning to this country said, "*Central Philippine College has a story to tell that is going to surprise the denomination.*" Secretary Franklin has oft repeated his conviction that "*at Central Philippine College our missionaries have been 'making bricks without straw' for many years.*" Well, here is the story, a story of "making bricks without straw."

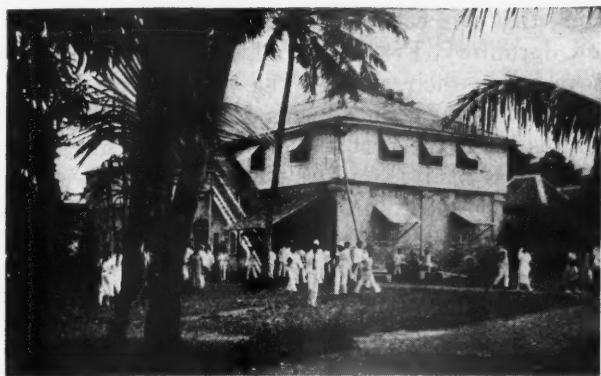
Founded in 1905 as the Jaro Industrial School, with two big old barns and 60 acres of farm land overgrown with spiny bamboo, it had, nearly ten years later, nothing more. A residence had been provided for the missionary, but this had been destroyed by fire. The land had been cleared and the two buildings remodeled into dormitories, though crude and crowded. But the training of an increasing number of Christian boys went steadily forward: a loyal constituency to be heard from later.

In 1914 a beautiful new residence was built for the principal by an appropriation from the Society. It is now the dream of the missionaries to use simpler and cheaper frame houses for missionaries and to turn this concrete house into an administration building for the College.

In one of the two old sugar storehouses some 200 or more boys were housed in the attic and the second story. The attic is no longer used as a dormitory, but even yet, twenty-three years after founding, the second story is all the dormitory we have for high



VIEW OF CAMPUS RESIDENCE NOW HOUSING TWO MISSIONARY FAMILIES AND EVENTUALLY TO BECOME THE COLLEGE ADMINISTRATION BUILDING, WITH WESTON HALL IN THE DISTANCE AT THE RIGHT



STUDENTS LEAVING THE DAILY CHAPEL SERVICE

school boys. (The Judson Fund provides for a new dormitory for boys for the high school department of Central Philippine College.) The first floor houses our extremely crowded library.

The other old storehouse, originally used as a trade school and partly as another dormitory, was somewhat improved, after ten years, and a half of the building made into a chapel. To provide for our trade-school we built a permanent carpenter-shop and mill near by, squeezing the cost out of our small maintenance appropriation.

The same year, without any "straws" for it, we built the first dining hall the school ever had. The pupils had been eating, seated all over the wood-pile, recitation desks, stairs and beds. We got all materials together, bamboo and nipa for roof, second-hand lumber for floor, and then we declared a holiday that was not a holiday. For every pupil gave his day's work to the construction of that temporary structure. By night we had a building 24 x 80 feet nearly ready for occupation. To be sure, the American teachers had contributed heavily to make the work possible, but all were happy to have the improvement. It was eight years before we got our real dining hall and four more before we could afford to tear the old shack down, for we were using it as a grade school building and kindergarten.

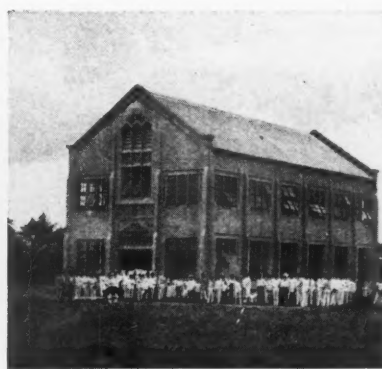
That year saw one other successful venture. With no other appropriation than a rent allowance to one

of the missionaries on the faculty, we built a neat little frame bungalow, now known as the "Red House." It cost then \$1,300. Different missionaries who have lived in it since have improved it and added to it at their own expense (except for the water-tank), so that today the house is worth fully \$2,000. *Another big brick without straw.*

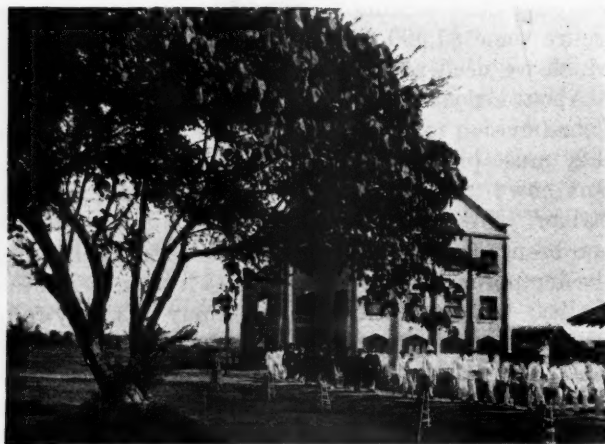
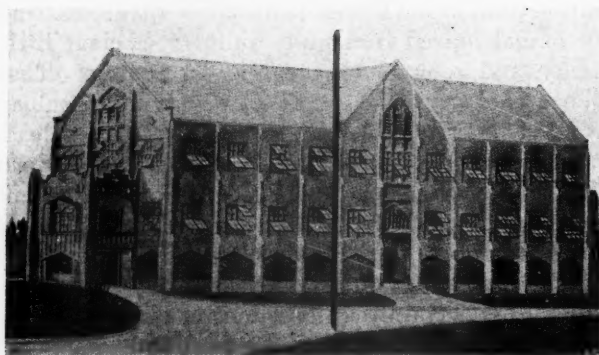
For the next seven years the school suffered another financial standstill. But all this while, working with these crude tools, the missionaries sent out an increasing number of loyal Christian boys and girls—*bricks, real gold bricks, in fact.*

Upon the arrival of Mr. Stuart, a graduate of Worcester Polytechnic Institute, the school shop was given further attention. He salvaged an old tractor out of a fire and fixed it up to furnish power. He built several crude but efficient lathes, made shafting out of galvanized iron pipe, built an efficient little planer and soon had a real mill running. That planer is a marvel of scrap parts. It is assembled from a sugar-mill, a lawn-mower, a motor-cycle, a printing-press, a bench-vise and, of course, a Ford automobile. It runs at high speed and does excellent work, and is the only planing mill on our island of three provinces. Mr. Stuart also put into service a circular saw built by the writer several years before. Our mill is certainly an excellent example of *building bricks without straw*. Nor is it to be supposed that we have all that we need now. Far from it. We have been seeking ways and means for years to secure some \$1,500 worth of additional machinery, which we need and cannot build.

About six years ago, so many girls were applying for admission to the school that the missionaries felt they must provide some kind of housing for them. But how? There seemed to be only one answer; "Give." We gave, enlarging a small nipa house that had been put up for a Filipino teacher's family; and the temporary dormitory, such as it was, became a reality. At one time we had as many as thirty-four girls in this little shack of a house, besides the matron's family. It was too low, the roof and walls leaked and its bamboo and thatch made it a bad



THE OLD DORMITORY STILL USED FOR HIGH SCHOOL BOYS' QUARTERS, AND FRANKLIN HALL, THE NEW DORMITORY FOR COLLEGE MEN. IT WAS NAMED IN HONOR OF SECRETARY JAMES H. FRANKLIN



TOP: EXTERIOR OF THE OLD DORMITORY FOR GIRLS. CENTER: ARCHITECT'S SKETCH OF THE NEW DORMITORY KNOWN AS WESTON MEMORIAL HALL, THE FIRST UNIT OF WHICH, TO THE LEFT OF THE BLACK DIVIDING LINE, WAS BUILT LAST SPRING. BOTTOM: FIRST UNIT OF WESTON MEMORIAL HALL AS COMPLETED

fire-trap. The windows were protected with chicken-wire. This would be a joke in this country, but it was no joke there. In fact, one evening while all were out, five men entered the place in spite of chicken-wire, and went through the girls' belongings, taking such money as they found. When surprised by the early return of the matron, they fled, leaving a can of oil and a box of matches as souvenirs of their intentions. This threw the girls into such a

panic that our college men gallantly left their fine new dormitory, Franklin Hall, and helped the girls move in, in their stead. The old "Barrio House" now became the college men's dormitory until, seven months later, the first section of the new girls' dormitory was ready. Can we picture American college boys doing that kind of a thing of their own initiative for the co-eds?

At about the time that Mr. Stuart became president of the College a discovery was made. This was that Filipinos could become interested in the College to the extent of giving their funds for its needs. Dr. Hall of the Presbyterian Mission introduced Mr. Stuart to a well-to-do Filipino family of Iloilo, and helped secure a gift of \$5,000 for a permanent dining and social hall for the College. Years ago the daughters of this family attended our Jaro Girls' Academy.

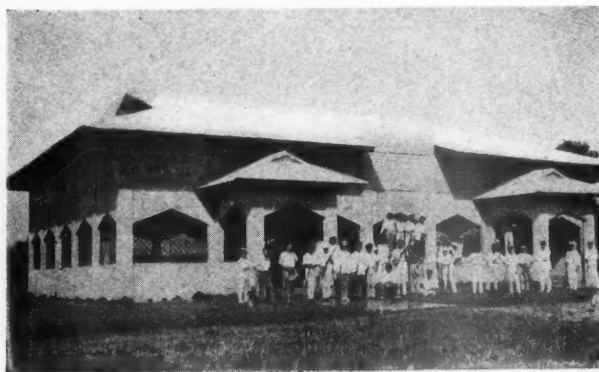
This was followed by local contributions amounting to \$5,000 which, added to a like amount appropriated from the Society, made possible our first college dormitory for men, which the Trustees named "Franklin Hall" in honor of our secretary, Dr. Franklin.

The next year our chapel was renovated at a cost of \$1,250, the students contributing one-fifth of the funds for the work.

Next came the startling and inspiring news that the Alumni Association had voted to give all the funds they had and could raise for the construction of a permanent dormitory for the girls. When the first section was completed, they had put over \$1,200 into it, with twice this amount pledged toward the next section. At the time of dedication, commencement 1928, the Association voted a recommendation that this building be named "Weston Rose Hall" in memory of the son of Mr. and Mrs. Rose.

Again more than half of the cost of a college building was raised on the field, the Society contributing only \$3,500. Weston Hall has cost about \$12,500 and all bills are paid. It is very significant that every missionary assumed a share in the building, *their* total contributions exceeding \$1,300.

What a change from the old days when the



DINING HALL FOR THE HIGH SCHOOL BOYS

Mission gave all! Up to 1924, scarcely a local gift for the institution! By 1928, local gifts coming in at the rate of \$3,000 annually! In the last five years a total of about \$16,000 has been raised on the field for Central College.

Again, up to 1914 nothing whatever was collected from the students as fees for board or tuition. By 1917, the total received from the pupils able to pay was \$1,650. But in ten years this was multiplied by ten, and last year it was \$18,000. This covers the board of all the students and pays all of the Filipino teachers on the faculty except two. Thus, though funds from home are extremely insufficient, we are learning to gather "straw" in the field where we labor. Not only these things, but we have many "prospects" among the well-to-do friends of the college. We hope to get a permanent chemistry building from one family. We have lines out for a

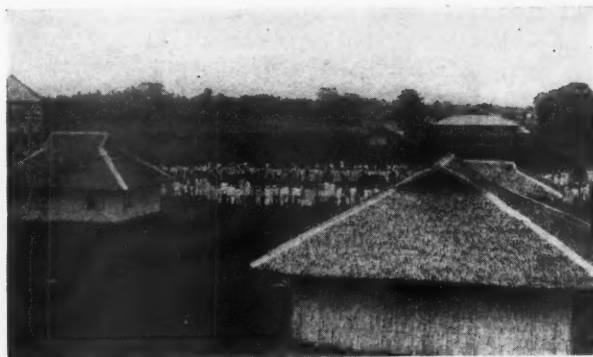


WESTON BARTLETT ROSE, SON OF
REV. AND MRS. F. H. ROSE, IN
WHOSE MEMORY "WESTON HALL"
WAS NAMED

morary building from another family, a member of which is now a trustee of the college.

Would it not seem clear that the hour has struck for Central Philippine College to expect a miraculous growth by the aid of her many new friends, who seem to stand so ready to help finance her larger program? Can we afford to withhold the encouragement our share will give them?

There has recently been a growth in the attendance in the higher grades of the institution which is very significant, for many who come are Catholics and know full well that we are a Protestant institution. In the last four years, enrolments in the high school department have steadily grown from 139 to 204. This could be increased to 300 at once if we

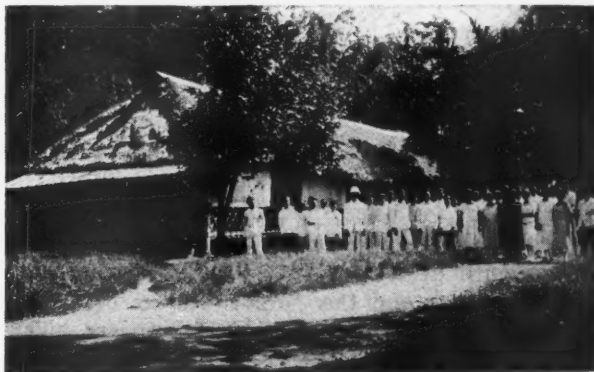


VIEW OF THE CAMPUS LOOKING NORTH FROM WESTON HALL

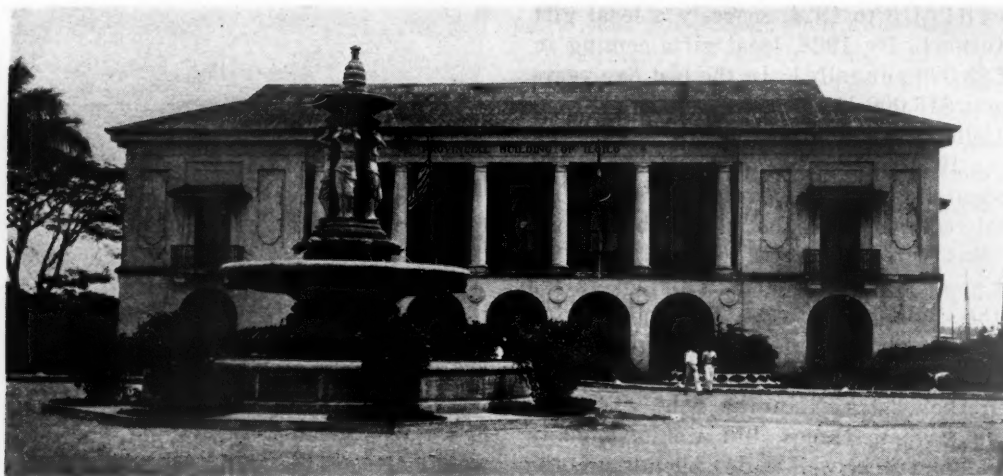
had this Judson Fund dormitory for boys, for it would attract the well-to-do boys as our old affair cannot do. The school needs them and the help their fees would bring. But more important is the fact that it is from the high school years that we get the most decisions, and decisions which are most likely to endure. Likewise, note the growth in the college. In 1925 there were 13 in the college department, 12 men and 1 woman. In 1926 there were 27, in 1927 49, in 1928 95, 18 of them women. Thus in the four years the men had increased in number from 12 to 77, the women from 1 to 18.

These figures are for the regular sessions of the college department. But two years ago we started a summer session for college students only. The first season we had 78 in attendance and last year 95. The first year 14 were women, the second 28. Nearly all of these students are government teachers who are taking education courses. It is a rare opportunity for influencing young leaders toward right thinking and living, and each new friend won be comes a powerful advertising agent in his school. These students attend a Bible and discussion class in the chapel three times a week.

The Barrio Sunday school work is a feature of student activity which shows the spirit of the institution. About a dozen out-station Sunday schools are visited faithfully throughout the year by a band of 50 or 60 Christian boys and girls who volunteer to serve as teachers without a cent of pay.



OUR TEMPORARY DINING HALL



THE PROVINCIAL GOVERNMENT BUILDING AT ILOILO WITH THE NEW FOUNTAIN ERECTED IN 1928 UPON THE COMPLETION OF THE METROPOLITAN WATER SYSTEM

The Central Church Sunday school pays one-half of all bus fares, the College paying the balance.

While we do not and cannot count our results in numbers converted at the College, some of our readers will be interested to know that during the last ten years we have baptized, on the average, 34 students annually. But those who in their hearts are no less truly converted must be as many or more, for staying a year at Central is sure to change a student's life and thought. Moreover, our work is primarily that of training through the years the Christian boys and girls who are sent to us by the several missionaries. And this is no mean task. We recognize it, however, as our *first* task. In witness of this statement, please note that Central Philippine College has in its regular weekly schedule no less than 102 Bible classes and other religious and inspirational or devotional periods. What denominational college in this country can boast of a similar concentrated program of religious education for its students?

Now Iloilo is a most strategic location for a mission college, for (1) it is centrally located for the Western Visayan group of islands, as well as for the entire archipelago. (2) It is the port of call of most of the inter-island steamers plying north and south, as well as of many foreign steamship lines. (3) A good railroad runs the length of the Island and passes our college property, and the year 1928 saw the first train cross the new railroad bridge and enter the city of Iloilo where a new station is provided. Formerly ferries were used. (4) There is no other college, in the American sense of the word "college," in the Western Visayas and only two others south of Manila, namely Silliman Institute (Presbyterian) and the Junior College of Cebu, a branch of the University of the Philippines. These are both located on the far side of neighboring islands, two days away by steamer. Manila can be

reached as soon and as cheaply. (5) Iloilo is a growing city. For example, it acquired during the year 1928 its first metropolitan water system whose main passes Central College campus, its first sections of asphalt and concrete road, which also lead from the city toward our college. Two large theatres and a beautiful masonic temple are among many new buildings erected. A new section of the muelle has been completed, accommodating the railroad station mentioned above. And finally, a large loan has recently been floated in the United States for extensive river and harbor improvements which will be under way soon. It is clear that business considers Iloilo a strategic place.

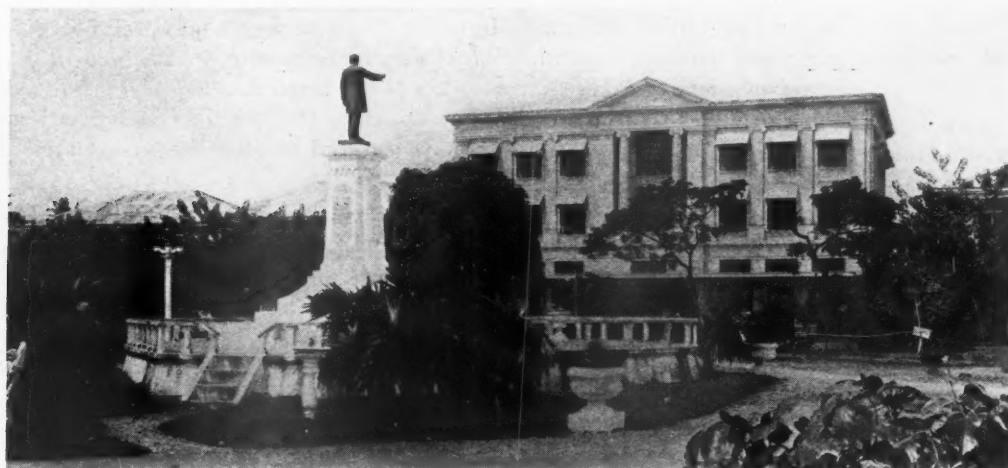
Moreover, *now is a strategic time to establish a mission college on a firm and permanent footing*, for (1) the Government is rapidly closing the hundred-and-one half-equipped, poorly-manned private colleges and academies. Some of these have been competing with us for years. But probably not more than a dozen of the lower schools have been permitted to continue. This movement has naturally turned many more students to our College. (2) An effort was made a year ago to establish a branch of the University of the Philippines at Iloilo, similar to the one at Cebu. But when the Government asked for large contributions to help finance the branch, the effort completely collapsed, for the citizens could not see it that way. Following this failure, the Legislature agreed not to entertain the question again for ten years, but to devote available funds to the improvement of the mother University in Manila.

Would it not seem clear that the hour has struck for the Mission to establish Central Philippine College on such a sound footing as to buildings, equipment and staff that the Government will never *want* to establish a branch in Iloilo—and—never *need* to?

Such, in brief, is the interesting story of Central Philippine College. For twenty-three years it has

faithfully plodded along, quietly building Christ into the hearts of Filipino boys and girls; lame in many ways, to be sure, for the want of material equipment, but never for a moment weak-kneed or

marking time in developing those spiritual forces which now are beginning to show themselves in the noble acts of generosity of her sons, loyal to Alma Mater and to Christ.



THE NEW MASONIC TEMPLE AT ILOILO, ERECTED IN 1928

The New Era in Home Mission Work

FROM AN ADDRESS DELIVERED BY DR. CHARLES L. WHITE AS PRESIDENT OF THE HOME MISSIONS COUNCIL AT THE ANNUAL MEETING AT ATLANTIC CITY

DURING the past year the thirty-eight Missionary Societies and Boards which unite in our Home Missions Council have measurably advanced the spiritual conquest of the peoples who dwell in the American Continent. Only the angels of God can tabulate the lives redeemed, the homes sanctified, and the human institutions vitalized by the service of our devoted missionaries. The mandates from our constituencies have been clear. Our relations with the Federal Council have been intimate. Our fellowship with the Council of Women for Home Missions has been sympathetic. The conference last January in Cleveland led to a fresh stage in our studies of national missions and pointed the way through adjustment to a broader missionary cooperation.

Dr. King, our wise and tireless Secretary, is the exponent and interpreter of the new ways in which our missionary tasks are to be studied and our mutual labors accomplished. He has formulated the investigations which are being projected now, and what was determined at Cleveland in 1928 will be reported at Washington in 1930 at the first National Missionary Congress ever held in America. It is indeed stimulating to our faith, on this twentieth anniversary of the formation of our Home Missions Council, to look forward to this National Congress.

We have to do with a most complex piece of missionary work, in a continent filled with peoples from all lands with social, economic and civic activities still evolving. We devise ways and means for reaching with the gospel the peoples of new and neglected areas in the United States and Canada. In this continent, with such an admixture of peoples, we go straight forward with our Christian labors, but always in the atmosphere of racial conflicts and sectional jealousies that call for constant adjustments and patient perseverance. If we spend our time in idealizing, we shall not reach our spiritual goals. This one thing we do. Forgetting the missionary rivalries and duplications of yesterday, for which we often have been criticised, we are concentrating our efforts on discovering the exact missionary situation in each area, and we have set ourselves to do our multiform mission work without duplication, with mutual interest, with the least number of human agents and with the minimum expenditure of time and money.

TWENTY YEARS AFTER

Our Home Missions Council is a voluntary Association of American Home Mission agencies. It began its cooperative studies and labors twenty years ago, when the representatives of the numerous

Protestant Home Mission agencies of this continent for the first time looked into each other's faces. Twenty years after, we meet to thank God for the holy fellowship of the years. The Christian pioneers of that early day have passed on. Hardly one of us remembers officially "that famous day and year." But in that period we have brought Northern, Canadian and Southern churches together in our widespread, unified, continental missionary labors.

The progress made in the last two decades has been at express speed. Home Missions Councils have been set up in several states and under some name will doubtless be established in many other parts of the continent. Areas have been allocated, over-churched communities have been standardized, and large numbers of communities in the nation that are spiritually guided by a single church are cared for with a new spirit and with a finer wisdom. Denominations that twenty years ago found it difficult to care for the spiritual interests of an entire community in a single church organization have in many places learned a way to do so. Many over-churched communities are themselves adjusting their difficulties as the tides of population recede or change in character, and are reporting to their denominations their decisions. Certain racial groups have organized for mutual improvement and stimulation, and other racial groups closely allied have made new coordinations that promise a richer fellowship.

Mission leaders long in service, out of their rich experience have set up standards for city planning and for rural church arrangements. The voluminous data, gathered so industriously and so brilliantly interpreted by the leaders of the Institute of Social and Religious Research, have made easier our mission work in rural, town, urban and suburban areas.

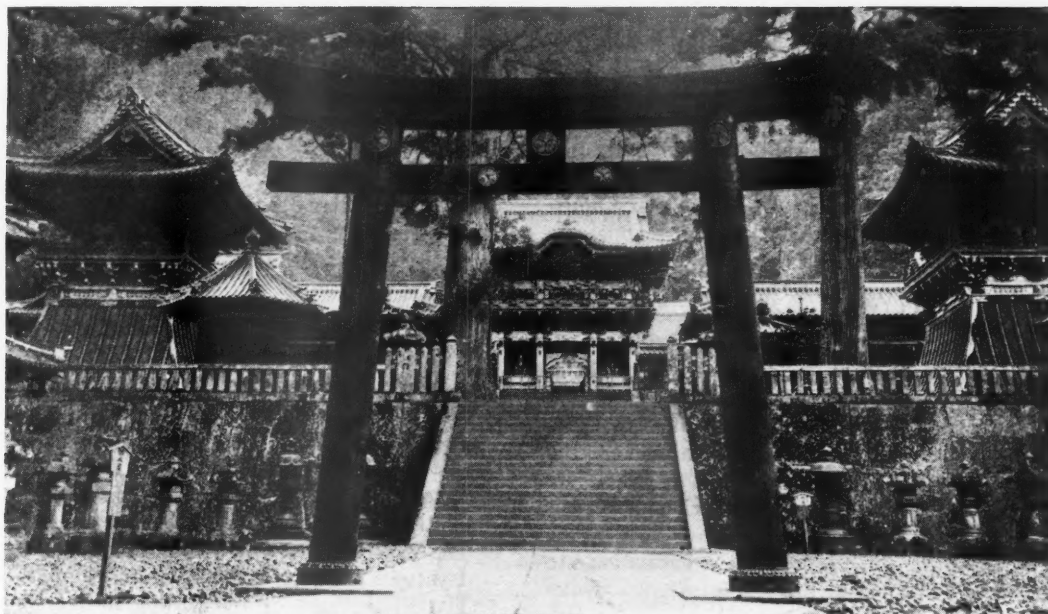
Primarily, therefore, our task is to do our complicated mission work, in a continent seething with social and economic changes, without duplication of agencies and with a united Protestant front. We have not yet attained, but we follow after to apprehend. We are not only undertaking the gathering of data, the surveying of fields and the disposing of our various denominational missionary forces in a sensible and Christian manner, but we also are try-

ing so to vitalize our work that the people in our missionary areas shall be thrilled with our spirit and catch the vision of God for their lives. We must do this for the sake of the peoples of America. They can be saved only by missionaries who do not collide with each other but who clasp hands in a new fellowship. Our key-words may well be: *No missionary effort duplicated; no community neglected; no missionary funds wasted; all studying the work of each; each working for the success of all; progress by reciprocity, and spiritual conquest through missionary cooperation.*

We can resolve till we dissolve and never solve America's missionary problems. We must carry out our Great Commission, be resourceful, be brave, constrained by the love of Christ. If such ideals dominate our national missionary labors, a new day will be ushered in, whose sun, please God, will not set until the Kingdom of Heaven comes in our beloved America. The missionary pace-makers of today will be the spiritual peace-makers of tomorrow.

The peoples of the nations have not come to us by accident. All the world is in America. For a single example, we may meet more Jews while passing today from Brooklyn Bridge to Fourteenth Street in New York City, than Jesus met in all his journeys from Nazareth to Jerusalem. Do we not see in this God's hand and His challenge? So far as our missionary forces can do so, let us unite in a radiant spiritual fellowship and join the crusade for a peaceful conquest of the many millions of unchurched Americans, both new and old, and win them lovingly and patiently to the service of our Lord and Master. May God keep our ears open to the divine command, make our hands strong for mission service, cause our feet to be shod with the preparation of the gospel of peace, both denominational and interdenominational, both national and international, and our hearts to throb with a love for each other, for God, and for all men. The spiritual bankruptcy of millions in our continent calls us to fresh missionary endeavor, and as we are striving in America to reach the goals set before us by our Lord, American Christians will cross the seas in a new exodus to win the peoples of all nations to accept the Saviour and to make every land a holy land for Him. In that aim we are all one.





ENTRANCE TO A TEMPLE AT NIKKO

Matters that Matter in Japan

BY WILLIAM AXLING, D. D.



LAST JUNE an All-Japan Christian Conference was called under the auspices of the Japan National Christian Council to receive reports of Japan's delegates to the Jerusalem Conference and to consider ways and means of applying its findings. One of the decisions of that Christian Conference was to launch a Nation-Wide Evangelistic Campaign accompanied by a series of Jerusalem Echo Meetings. A committee of fifteen was set up to organize and carry forward such a movement. Since the first of September this committee has been pushing this campaign into all sections of the Japanese Empire.

Under the committee's direction Kagawa the incomparable invaded the Hokkaido in November and spent almost a month working in the six large cities of that northern island. All told he held fifty-eight meetings, 27,264 people attended and 1,412 took a stand as "deciders." The meeting places were constantly crowded and again and again hundreds had to be turned away for want of standing room.

From the Hokkaido Mr. Kagawa went to the west coast of Japan and held meetings in three of the strategic cities in that area. In these cities nineteen meetings were held, attended by 5,673 people. In the public meetings 284, and in a Christian Girls' School 204, manifested a purpose to become Christians.

During December Mr. Kagawa was pressing the battle of evangelism in the far flung Manchurian

field, working in the centers having a large Japanese population. Other speakers have carried on campaigns in many of the large cities.

The Tokyo campaign was centered around Enthronement Week. Two of the largest meetings were each attended by over 1,000 people. The Kyoto campaign was also launched during the Enthronement Exercises. Taking advantage of the Exposition there the Christian forces of that city are carrying on continuous daily preaching services near the Exposition Grounds.

Up to the present time campaigns have been held in about 20 other important cities in Japan proper, and at the request of the Japanese Christians in Korea campaigns were planned for six of the principal cities in that area.

Everywhere the meetings are characterized by large attendance and profound interest. The high tides of material civilization which during recent years have swept across the nation have left the soul of Japan starved and oppressed by an overwhelming sense of loss. The Japanese heart is hungry. The minds of the masses are restless. On every hand there is a new turning of the people to some form of religion. The inroads of communism and the spread of false and fanatical faiths have shocked the government and the thoughtful leaders into a great awakening. They have abandoned their erstwhile no-religion attitude and are making frantic appeals to religious organizations to come to the rescue before it is too late.

The head of the Religious Bureau of the Department of Education in addressing the annual meeting of the National Christian Council a few weeks ago declared:

Heretical fanatical teachings have during the past few years swept like a forest fire across the land. Their influence on the thought, life and spirit of the people is nothing less than alarming, and strike at the very foundations of society. Those who have become entangled in these teachings are not illiterate folk. The vast majority are graduates of our primary and secondary schools. Three things stand out clear as the causes for the rise and spread of these heretical faiths. One is the lack of thoroughness in the government's educational policy. It has failed to develop the whole man. The second is the fact that the people's hearts are empty and furnish an open field for the inrush of mistaken teachings. The people as a whole are not reenforced by a vital faith and a real religious experience. The third cause is the lack of preparation both on the part of the government and of religious organizations to fight these tendencies with something constructive, wholesome and satisfying.

In the present Nation-Wide Campaign the Department of Education is sending word to prefectural and city officials, urging them to cooperate in these local evangelistic campaigns by opening the schools to our speakers, and also by encouraging teachers and students to attend the public meetings. In all the years of its history in this land Christianity has never faced so great and challenging an opportunity as it does today.

While participating in the campaigns in seven of these cities the writer has experienced an unspeakable agony of soul as he has witnessed the tragic contrast between the eagerness of the people to hear the gospel of the larger and fuller life and the Church's ability and passion to make that gospel known. "The harvest truly is plenteous but the laborers are few." All over Japan today Christians are challenged to be on their knees passionately praying "the Lord of the harvest that He will send forth laborers into His harvest" and that a flaming evangelistic fervor shall take possession of His Church.

A SOCIAL CREED

That All-Japan Christian Conference also requested the National Christian Council to formulate and publish to the nation a social creed. This action has resulted in the following statement of the social ideals and goals for which the Christian Movement in Japan stands:

Setting up as our ideal a Christian social order in which God is revered as Father and humanity is interrelated as brothers, we purpose to realize the love, justice and fraternal oneness manifested by Christ.

We are opposed to every kind of materialistic education and materialistic system of thought. We reject all social reconstruction based on class struggle and revolutionary

methods. We are likewise opposed to reactionary oppression. Moreover, taking measures for the extension of Christian education, we pray that many leaders will arise from among us who will pour their lives into the solution of social problems.

We maintain that making the life of Christ a living force within organized society is the only salvation for the present distress. We believe that wealth is a God-given trust and that it should be offered up for Him and for men. In conformity with these ideals we advocate the following:

1. Equal rights and equal opportunities.
2. Non-discriminatory treatment of nations and races.
3. The sanctity of marriage, equal responsibility of both men and women regarding chastity. The improvement of the home life.
4. The betterment of the status of women in the educational, social, political and industrial world.
5. Respect for the personality of the child, and the prohibition of child labor.
6. The enactment of a law making Sunday a public rest day (with the expectation that wages will be paid).
7. The abolishment of the system of public prostitution and the complete regulation of all similar trades.
8. The promotion of national prohibition.
9. The enactment of a minimum wage, peasants' welfare and social insurance laws and legislation and equipment promoting public hygiene.
10. The encouragement of producers' and consumers' co-operative associations.
11. The establishment of a suitable agency to attain harmonious relations between employees and employers.
12. The diffusion of a thorough education for working people and the enactment of a reasonable working day.
13. The enactment of a higher progressive tax rate for incomes and inheritances.
14. The limitation of armaments, strengthening of the World Court of Justice and the realization of a warless world.

ENTHRONEMENT HONORS

Forty-five Christian men and women representing every field of activity were numbered among those who were honored by some sort of recognition during the Enthronement Exercises. When compared with the total of those thus rewarded for conspicuous service rendered the nation this is a percentage far above the ratio of the number of Christians to the total population.

An entirely new departure was the awarding of honors to outstanding leaders in the religious field. Twelve such awards were made. Of these, two were Christians. Dr. Kozaki, the chairman of our Christian Council, was given a silver cup, and Bishop Uzaki, ex-chairman and a member of our executive committee, received a gold cup.

The time is still fresh in the memory of many when the Japanese government as well as the people at large looked upon Christianity as the nation's most dreaded foreign foe. Today the Christian faith is so deeply rooted in the life of the nation that H. E. the Emperor rewards his subjects for

conspicuous service in spreading this faith among his people.

Five presidents of Japan's Imperial Universities participated in the Enthronement Exercises in Kyoto. Of these, three are aggressive Christians and the other two have Christian wives. Of these, President Sato of the Hokkaido Imperial University was elevated to the peerage with the rank of Baron.

President Sato is one of the most influential and active laymen in the Japanese Methodist Church.

The number of Christians honored in the field of social welfare work was not only large but included the most outstanding figures in this phase of the nation's life. Most of them were those who had pioneered and blazed new trails in an effort to meet the nation's changing social needs.



Why Continue to Carry Christianity to China

BY PROFESSOR PAUL MONROE



AKING into consideration the general change in attitude of the American public towards mission work or propaganda of religious work in foreign countries, the change in attitude of people in non-Christian countries such as China, and the much more critical attitude even of the Christian population of such non-Christian countries towards mission work, it seems well to summarize some of the major considerations which argue for a continuance of such efforts upon the part of the American churches.

1. The influence of Western civilization on all Oriental and non-Christian countries has continued to increase rather than to decrease. We are taking to these non-Christian peoples every other aspect of Western culture and Western social and industrial organization. Why should we not take the idealistic aspect and the religious endeavor along with the more practical and material?

2. As a result of the impact of Western civilizations upon Eastern cultures, the social structure of the non-Christian peoples which in many instances has remained practically undisturbed for centuries, is now disintegrating—in some cases slowly, in other cases rapidly. The individualism of the Christian religion as well as the individualism of Western political, industrial and commercial practices has served as a disintegrating solvent. With this disintegration goes much of the old moral and social control. As Christianity represents the chief effective means of furnishing adequate social and moral standards for this individualistic conception of life, we owe it to these people to carry to them the most effective substitute we have found for the disintegrating structures of the old genetic social organizations.

3. Particularly in the case of China and Japan the Western mission forces, in response to these changed ideas and conditions, are now rapidly turning over to the Chinese and Japanese the control and direction of the missionary enterprises and particularly of the missionary educational endeavor. It would be quite unfair to these people at the time that this unaccustomed burden of administrative responsibility is placed on their shoulders

to expect them to carry an impossible, as well as unaccustomed, financial burden. Furthermore, they will need, as they honestly desire, Western counsel and advice, as well as financial assistance. These should be forthcoming during this necessary period of transition and change.

4. Not to mention any higher motive than that of fair play and good sportsmanship, it does not seem quite just either to the non-Christian or to the American constituency to withdraw the support at a time when there has developed considerable local criticism concerning the effectiveness or particularly of the political and social consequences of mission work. In other words, it gives an exceedingly bad impression for us to withdraw interest, cooperation or support just because we cannot carry on this work in our own way and resent somewhat the criticism of those for whom the work is intended.

5. The ultimate and fundamental reason why this work should be completed is that for all types of purely individualistic endeavor, evangelistic, educational or medical, there is now quite as great or even greater opportunity in all these countries, including China, as there has been in the past. This is true of China notwithstanding her greatly disturbed condition. Objection and criticism, in my judgment, very largely have come because of the institutional organization of the Christian work. The large and powerful institutional organizations built up by the missionary forces, while essential to the accomplishment of their larger work, yet have naturally aroused the fears and suspicions of the native non-Christians. To a large extent, it is the protection of property interests that calls for the intervention of the Government and makes the mission problem a political one. Now that the administrative control of these plants, as well as the institutions, have passed into the hands of the Chinese and a native church is being organized to take over the direction of a considerable portion of the evangelistic work, much of the criticism based upon the institutional dominance and, as the natives believe, menace, will pass away, leaving the field as clear as it has ever been for the individualistic effort.

Las Campanas del Cielo

(The Bells of Heaven)

BY COE HAYNE



MARIANO CARDERO, Cuban patriot, hazarded all that he possessed on the issue of the revolution of 1868 (*La Guerra Grande*). When he joined his countrymen in that struggle for Cuban independence he was accounted a wealthy man. His tobacco, cocoa and coffee plantations, mountain pastures and forests, comprised 4,254 acres. He owned fifty slaves, and many horses, cattle, sheep, hogs and chickens. His precious woods and agricultural products were sold in Santiago de Cuba, conveyed there over rough trails on the backs of mules. He went into the rebel army wearing a belt heavy with gold. Accompanying him were his fifteen sons. In a forest retreat (*retirada*) to which no visible trail led, he left his wife and ten daughters with some women and girls from neighboring plantations. Most of his sons did not return from the scenes of battle. The rebel soldiers never knew what became of their mother and sisters until the war was ended.

In a prison camp José Molina, a captain in the Spanish army, saw Teresa Cardero, the beautiful daughter of Mariano Cardero and promptly lost his head and heart. He courted her honorably and succeeded in winning her consent to marry him. The first meeting took place when the family was taken prisoner and the officer let the girl ride his best horse. When he was ordered back to Spain in 1886, eight years after the suppression of the Cuban rebellion, his wife and three-year-old son Enrique, went with him. Fourteen years later José died, bearing the rank of major (retired). Señora Molina, left with scant means for the support of herself and two sons, thought of the acres of land in Cuba which were hers by right of inheritance. Enrique, then seventeen, whose education up to this time had been secured under the instruction of the friars of St. Joseph of Calasanz, and later as student at Universidad Central, Madrid, was eager to return to Cuba to work as a farmer in the support of his mother and six-year-old brother. And so it fell out that in the spring of 1902 Señora Molina and her two sons took passage on a steamship bound for Cuba, their ultimate destination being Ensenada, an isolated hilly district in Eastern Cuba. The last stage of their journey was to be made by train from Santiago to Songo, and on horseback from Songo to Ensenada. They expected relatives to meet them at Songo, a little mountain village.

When the three travelers from Madrid neared Songo a man in their passenger coach approached them and informed them that his name was Dionisio de la Cruz. Was it not his pleasure to be addressing Señora Molina, member of the family of Cardero of Ensenada? The widow informed the courteous stranger that she was indeed a member of the family he named and wondered how he knew this to be true. Quite easily explained, he told her. He lived in her native district. He had heard that she was to come, bringing her two sons. Then the newcomers learned that there was little likelihood that anyone from Ensenada could meet them at the station in Songo, although Enrique had wired a message from Havana. Did not Señora Molina know that there was no telegraph station in Songo and no mail service from Songo to Ensenada? No matter; Dionisio de la Cruz would lend them horses. He was only too glad to help Señora Molina, sister of Candelario Cardero, sheriff of Ensenada.

Dionisio's help did not end with that first meeting. He gave Enrique employment during such portions of his time as he could spend away from his mother's farm. The first money he earned in Cuba was paid him for labor on Diosinio de la Cruz's farm. A strong bond of friendship grew between the boy from Spain and this Cuban highlander—a friendship that was more firmly cemented by knowledge gained by Dionisio while visiting his mother at her home back on Mt. La Caoba. Dionisio was told by his mother that the boy he was befriending was the son of Captain José Molina, whose gallant conduct toward her and Dionisio's three sisters when prisoners of the Spaniards during the war of 1868 had saved them, and other women and girls, from ruin. Dionisio was familiar with the story.

On a certain day Captain José Molina had command of a company guarding the rear of a detachment of the Spanish army, when he accidentally discovered the hiding place of a group of women and children, members of rebel families. He took them as prisoners to the Spanish military camp, where for several hours he personally guarded them that they might not become the victims of a fate worse than death. The expressed desires of his superior officers he ignored, and met their rapacious demands with the threat that he would fall fighting rather than desert the defenceless women whose surrender he had demanded in the name of the King of Spain.

The part Dionisio de la Cruz played in the subsequent life of Enrique Molina was considerable. One

day Enrique was assisting a surveyor at work on a tract of land belonging to Dionisio when the surveyor noted that the boy readily made the mathematical calculation necessary to locate a point beyond a large tree that stood squarely on the line. The surveyor questioned Enrique and learned that he had the A. B. degree from Central University, Madrid. The surveyor advised the young man to take the federal examination required of teachers of country schools. Money was necessary for this, as there must be preliminary study of Cuban history and civil affairs previous to the examination. Dionisio de la Cruz lent his farmhand the necessary funds.

Enrique's first school was in a remote rural district half way between Ensenada and Mt. La Caoba.

In the meantime Enrique's uncle, Don Candelario Cardero, sheriff of Ensenada, having occasion to go to Songo, witnessed there a scene that made a profound impression upon him. For the first time he saw a baptismal service. Rev. A. B. Howell, a missionary of the American Baptist Home Mission Society, was conducting meetings at Songo, baptizing converts in a river. Candelario noted the evident sincerity of the worshippers and before returning to the moun-

tains he invited Mr. Howell, the missionary, to hold preaching services in the schoolhouse in the Ensenada district.

With the coming of Mr. Howell to Ensenada began another and quite different chapter in the life experiences of Enrique Molina.

In this remote district in Eastern Cuba, where Enrique began his career as a public schoolteacher, little could be offered a visitor in the way of living accommodations. One of the farmers offered Mr. Howell shelter in a room covered by a thatched roof and fenced in, on two sides only, by palm branches to keep the wind from blowing out the fire; in the center of the room was a large stone fireplace. A combination of circumstances conspired to keep the missionary wakeful during the first five nights. His bed was a hammock suspended between two poles that helped to support the roof. A nearby chicken roost and a pack of dogs that prowled freely over the place were not conducive to sleep. For five successive nights people from the countryside crowded into the little schoolhouse and sang hymns and listened to the gospel, as Mr. Howell presented it, with evidences of joy and deep interest. From Monday until Friday no one gave him assurance of personal



DRS. ENRIQUE MOLINA AND SARA PAIS DE MOLINA; THEIR FIVE CHILDREN FROM LEFT TO RIGHT ARE: PAUL, SARA, HENRY DANIEL AND FRANK

spiritual rebirth. He was in very deep distress.

On Saturday night the service in the schoolhouse was under way when Enrique Molina, riding down the trail on his way home from his school farther up in the mountains, heard his neighbors singing a tune strangely familiar. He recalled that he had not heard that tune since he was a boy attending the friars' school in Madrid. Across the street opposite his home in Madrid a group of evangelical Christians, Baptists, worshiped in a small chapel and sang in a way that stirred unsounded depths in his soul. The song that the young schoolteacher heard as he now drew rein beside the schoolhouse in rural Cuba had been one of his favorites when, as a schoolboy in Madrid, he listened to the evangelicals singing. He could almost sing it himself—"Ring the Bells of Heaven. . . ." As a boy he had been forbidden by the friars to enter any chapel where evangelicals worshiped, on pain of eternal damnation. But he had now grown to man's stature and independence, and living in a free country, there was no one to restrain him from doing whatever pleased him. He yielded to the impulse to join the worshipers who could sing so happily, just as he had often wanted to do when he was a boy under the tutelage of the *Escolapios* of Madrid.

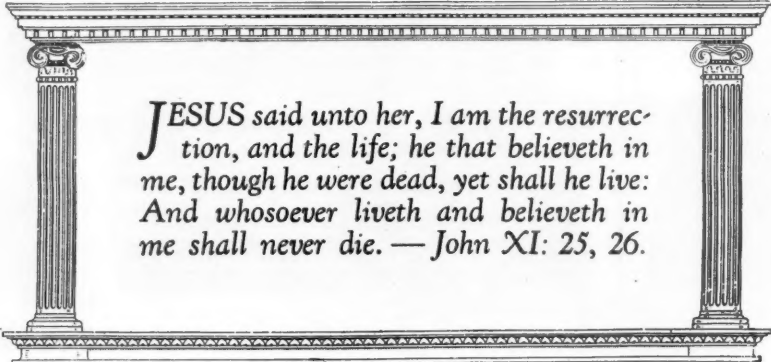
Mr. Howell was telling the story of Christ's death on the cross just as he would have told it to a group of Sunday school children in the States. Presently he noticed that the young man who had stepped into the room rather late was giving undivided attention to his words. After the meeting he spoke to him and found that Christ had won his heart. A little later Enrique was baptized and gave himself completely to Christian work, still continuing as a schoolteacher. As he taught he studied. Later he passed examinations with high honors in the University of Havana, receiving successively the degrees of Doctor of Pedagogy and Doctor of Laws. During 1914-16 he was General Inspector of Public Instruction in the Province of Oriente (Eastern Cuba). In 1916 he became the founder of the Normal School of Santiago de Cuba and served as its first principal. The professorship of pedagogy

in this school he has held from 1916 to the present time. A by-law in the school's constitution provides for the election of one of the professors to the office of principal for a term of two years, not to succeed himself.

Dr. Molina is not under the employ of any church or mission, yet in the great work of preparing teachers the principles of the teaching of the Lord Jesus Christ have been emphasized by him in a way that has been helpful to men and women of varying church communions, with offense to none. Few public men in Cuba have had greater opportunities to make their lives count in the building of a true republic than has Dr. Enrique Molina. In 1911 he married Sara, an accomplished Spanish young woman, daughter of Rev. Francisco Pais, pastor of the First Baptist Church of Santiago. They were married by Missionary A. B. Howell, in Songo. Their honeymoon was spent in the United States as delegates to the Convention of the Baptist World Alliance held in Philadelphia. Dr. Molina has served the Santiago church as superintendent of the Sunday school, treasurer and assistant pastor. He has served three terms as president of the Baptist Convention of Eastern Cuba, and has been a member of the Cuban Home Mission Board since its organization in 1920.

Mrs. Molina has the degree of Ph.D. from the University of Havana. In 1927 she came with her husband to make a study of the normal schools in the United States, and while doing this they placed their five children in public and private schools in New York City and vicinity. The picture shows a fine type of a Cuban family.

One of the outstanding characteristics of the Christian converts in Cuba, which has been a great help in carrying on the missionary work there, is that they become evangelists as soon as they are converted. In this respect we can almost see the fulfilling of the words in the Acts of the Apostles; men go everywhere telling the story, and everywhere they go, groups of believers are formed, and the home mission forces are constantly taxed to keep up with the work of the Christians themselves.



JESUS said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. — John XI: 25, 26.

Passion Week in Jerusalem

BY JAMES H. FRANKLIN, D. D.



THE GARDEN OF GETHSEMANE AS IT IS TODAY



WHO dares attempt to give his impressions of Jerusalem in one brief story? Around no other single spot anywhere have so many significant currents of history swirled. From the days of the Jebusites to the time of Allenby and the modern Zionists, wars have been waged or other strategy employed for its possession by hostile Bedouin tribes, world powers or religious zealots. Its historic associations long ago led each of several large sections of the human race to regard this oft-destroyed and oft-rebuilt metropolis as the "Holy City."

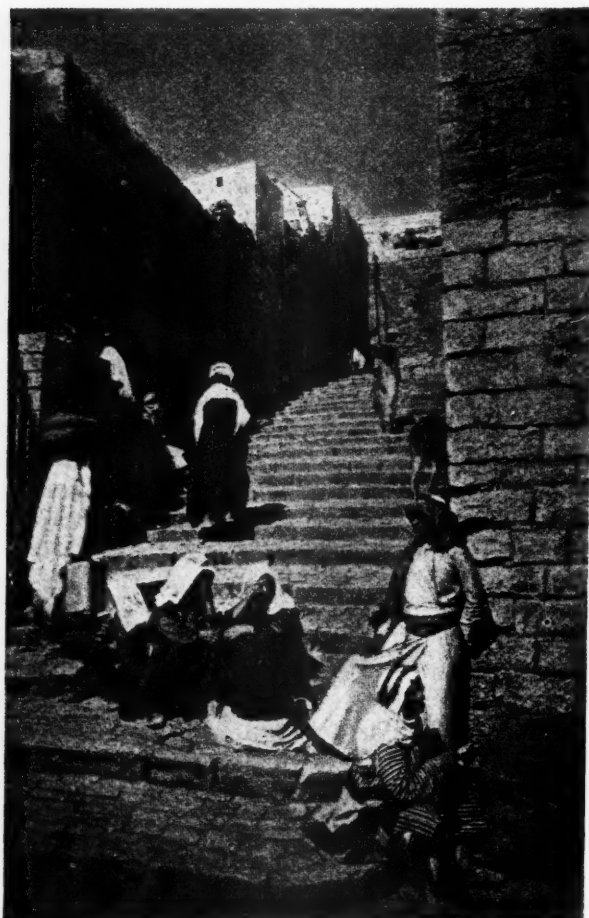
Doubtless the easily defensible position of the arid plateau and the fountain gushing from its southeastern base, the only natural spring of water in that immediate region in early times, was primarily responsible at first for its importance. In tribal wars it was recognized as the most strategic stronghold in a great area and countless battles were fought to capture it. It was not unlike one of the many high mesas of our own southwestern country where the Hopi Indians or Cliff Dwellers built their houses for security against hostile tribes. A thousand years before Christ's birth David set up his kingdom there. Later Solomon erected his Temple there, on the spot which many devout Jews

believe was a part of the land of Melchizedek and the summit of the mountain on which Abraham prepared to sacrifice Isaac. In time the most sacred traditions of the Jews were so linked with Jerusalem that it became their religious capital. Jehovah's habitation was there. "If I forget thee, O Jerusalem," was a song of the Hebrews. The services and sufferings of Jesus and His disciples in Jerusalem and the nearby villages gave that region a large place in Christian history. Immediately after the death of Jesus it became the base of the disciples, who had been exhorted to tarry there. Many events recorded in the Acts of the Apostles occurred in Jerusalem. Later Mohammed was there, tradition declares, and his followers have claimed for him many spots that Jews and Christians also consider sacred.

So Hebrews, Christians and Moslems all claim Jerusalem as their own. For long periods before and after Christ it was a Jewish capital, though often under the sway of foreign powers. But since the days of Mohammed the Moslems have really controlled it except for a few decades—1099-1187 A. D.—the period of the Crusader kingdom. Today the Moslems predominate in all Palestine except in the modern villages of the Zionists, although the country is under a British mandate. Outside the

walls of Jerusalem, to the north especially, are many modern buildings and not a few European residences.

Apart from its historic associations there is little in Jerusalem itself which any group in this modern world would covet. In its physical aspects it is a small, mean Oriental city, enclosed in yellow stone walls and with gates on every side. The narrow streets leading from the eight entrances are badly paved, are somber with dark shadows much of the way, and frequently are broken by steps in their steep descent. Cave-like recesses along the gloomy streets in the center of the city are the shopping places. Holes and stairways in the walls lead to the abodes of the men of many races. Near the circumference more sunlight falls on the highways. Within the walls of the city the Jews occupy the south-eastern section, next the old Temple area, now the site of the Mosque of Omar. The Moslems are in the northeastern corner. The southwestern area is inhabited by the Armenians, and the northwestern by Christians. But other groups too are represented and perhaps in no other city in all the world can be found such racial hatreds and religious antagonisms. Probably nowhere else can be found such a display



A STREET IN JERUSALEM



CHURCH OF THE HOLY SEPULCHRE, INTERIOR

of bigotry and clash of convictions regarding the Invisible One. Such is "The Holy City!"

The Mosque of Omar is the center of Jerusalem for Moslems. That same area, where Solomon's Temple once stood, is the chief desire for Jews also, although it has long been held by the Moslems. The Wailing Place of the Jews outside the western wall of the Temple Area attests their grief. There they lament the desecration of such a sacred spot and pray that glory and power be restored to the descendants of Abraham, Isaac and Jacob. The Church of the Holy Sepulchre is the center for most Christians, especially for those who are site-worshippers, whether they be Orthodox Greeks, Unital Greeks, Latins, Armenians, Abyssinians, Syrians, Jacobites, Copts, Monovites or Protestants, although it cannot be established that any of the claims with reference to the place of the Cross or the Tomb are really authentic, either within the structure or outside.

But we are to think now especially of Jerusalem during Passion Week, which synchronizes with the season of the Jewish Passover, and during which period Moslems also celebrate certain days with colorful ceremonies. Every morning the program of the International Missionary Council provided for a quiet period when the delegates were free to



CHURCH OF THE HOLY SEPULCHRE, EXTERIOR

spend their time in meditation, prayer, devotional walks or otherwise. Some of us often elected to go alone to the trees on the silent western slope of the Mount of Olives, and from a Harmony of the Gospels read those portions which tell of the teachings and deeds of our Master at some of the spots plainly visible to us at the moment. This was especially true during Passion Week.

On Palm Sunday we began with a devotional walk to Bethany. Jerusalem seemed always hostile to Jesus except on the day of His triumphal entry, and even then the religious leaders were enraged. But at quiet Bethany welcome always awaited Him. We returned toward Jerusalem by way of Bethphage where the disciples found the colt tied on which never man had sat. Strangely enough, while we meditated there a lone Arab, riding a donkey, passed through our midst. We stopped at a point opposite the site of the Beautiful Gate and looked down on the valley which had been crossed on Palm Sunday by the Master, while multitudes threw branches of trees along the way and cried "Hosanna." During that week we saw picturesque processions of Moslems singing and dancing their way across that same valley, applauded by multitudes along the roadside and on the city walls, which helped us to visualize

the triumphal entry of Jesus into Jerusalem nineteen hundred years ago.

On Monday we looked on fig trees not unlike the one which the Master condemned. On Tuesday we looked down on the Temple Area, where the Greeks came saying, "We would see Jesus," and where He replied, "Except a grain of wheat fall into the earth and die, it abideth by itself alone." There also on Tuesday of the week of the Passover the Pharisees, the Herodians and the Sadducees tried to ensnare Him in talk. There on the same day Jesus observed the contributions in the Temple and commended the poor widow's gift. Seated on the Mount of Olives that day, perhaps not far from where we sat, Jesus spoke to the disciples about the destruction of Jerusalem and the coming of the Son of Man with power and glory.

From the Mount of Olives we looked down on the courts of the Temple and read again the words Jesus uttered there on Tuesday of Passion Week, as is believed. We could almost see the storm-clouds gathering and breaking around His head in their greatest fury. On that day the high priests, the elders of the people, the Pharisees, the Scribes and the Sadducees, all attacked Him. These were the men who substituted ceremonialism and legalism for



VIA DOLOROSA, JERUSALEM



BETHANY, THE HOME OF MARY AND MARTHA

love as the one and only requirement of the Father. Christ was dangerous to their ecclesiastical systems. At last He seemed to realize that there was no hope of winning the so-called religious leaders into an acceptance of love as the open secret of the universe, the center and circumference of religion, and the way to God Himself. He seemed to realize afresh that with selfishness, ceremonialism, impurity and hypocrisy dominating the religious leadership of Israel there was no hope for the nation. He seemed to realize, too, that with such religious leaders there was no hope for the redemption of the world. On that Tuesday we seemed to see and hear Him as He rose in His moral majesty and spiritual supremacy—this man whose life carried its own evidence of oneness with the Eternal Father and made Him the Miracle of the Ages. We seemed to see Him transformed into God's thunderbolt as He cried, "Woe unto you, Scribes, Pharisees, hypocrites! You are like unto whited sepulchres, outwardly beautiful but inwardly full of dead men's bones." A torrent of accusation poured from His lips.

God's lightning played in the Temple courts that day, and "Life struck sharp on death makes awful lightning." The crucifixion was now certain. The emissaries of evil would wait only until without risk to themselves they could lay hands on Him in an hour of darkness. Their verdict was given. He must die. His cross was now very near.

As one looks from the Mount of Olives over the surrounding villages, one sees how easy it would have been for Jesus to escape from His enemies had He wished to do so. At the Kidron He could have turned to the right into the valley that leads toward the Jordan Valley, and before sunrise He could have been hidden in the wilderness as Elijah hid himself

there. He could have escaped, but He would not. He deliberately chose to go where He was known often to resort with His disciples, and where He could be discovered. He would still have been a prophet of wondrous words had He escaped, but He would not have been the Saviour. He had power to lay down His life and He had power to take it again. Although it was physically possible for Him to escape, His soul would not permit it. He knew He must give His life to accomplish His God-given mission. It was, therefore, a voluntary sacrifice of Himself, "Who for the joy that was set before him endured the cross."

On Thursday afternoon of Passion Week I meditated in Bethany with William Axling, who would "labor night and day to be a pilgrim." At sunset he and I walked the path which Jesus must have taken as He journeyed to Jerusalem for the last hour of fellowship with His disciples before going to Gethsemane and Calvary. What meditation was His as He said farewell to quiet Bethany and accepted God's supreme design. In the late evening Pilgrim Axling and I walked back across the Kidron, where multitudes of monks and priests and nuns and common people were making a pilgrimage to the traditional spots and kissing the rock, now under a church dome, where they believed Jesus prayed in Gethsemane. Automobiles with discordant blasts and glaring lights crowded the highways. It was not like that when "Into the woods my Master went," so Axling and I left the multitudes and found ourselves alone in an orchard on the Mount of Olives. Somewhere near us our Master had prayed, "If it be possible let this cup pass away from me. Nevertheless, not my will, but thine be done." There by flashlight we read again the story of Gethsemane. There alone

we meditated on our Saviour's submission to the will of God, until the wind and rain bade us seek shelter. Henceforth two pilgrims will find a new meaning in the words of Lanier:

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little gray leaves were kind to Him,
The thorn-tree had a mind to Him,
When out of the woods He came.

Out of the woods my Master went,
And He was well content,
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo Him last,
From under the trees they drew Him last,
'Twas on a tree they slew Him—last,
When out of the woods He came.

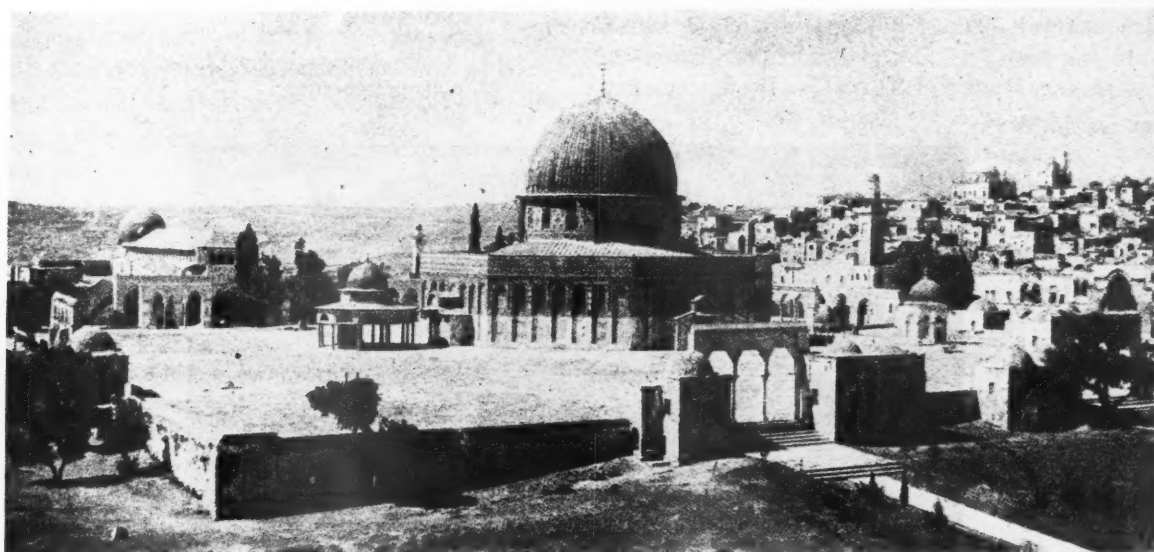
On Friday of Passion Week two pilgrims walked the traditional Via Dolorosa. Perhaps not a single station along that traditional way is authentic, but we do know that some time on that day of the Jewish Passover Week Jesus of Nazareth was given His cross and His crown of thorns and was compelled to climb the steep ascent. Somewhere there He must have walked. Somewhere there He fell beneath the cross. Somewhere there Simon of Cyrene took up the cross and bore it for Jesus. Somewhere there the Master said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children."

The traditional Via Dolorosa leads to a traditional Calvary, of course, where the Church of the Holy Sepulchre is the center for most pilgrims. Under the roof of that church are numerous spots which many devout believers accept as authentic, and on some of the images precious jewels of great value

have been placed by visitors. This traditional Calvary is a natural elevation and the highest point within the church. There believing pilgrims are shown a hole in the rock and are told that there stood the cross on which Christ was crucified. Nearby is a stone slab with an aperture of such geometric symmetry and smooth edges that one would think it had been chiseled, but we are told that it is actually a piece of granite which was rent by the earthquake at the hour of crucifixion. Close at hand, too, credulous pilgrims are kissing another stone slab, for there, they are told, the body of Jesus was anointed for burial.

Site-worship reaches the climax in the Church of the Holy Sepulchre, and one is forced to ask what Jesus would say about it all. But even there one may meditate with spiritual profit if one can forget the clash of sects, with all their hatreds, and think of those events which the structure is intended to symbolize. We know that somewhere on those hills in or around Jerusalem three crosses once stood. We know that somewhere on those hills His voice was heard, "Father, forgive them, for they know not what they do." We know that somewhere there Love Divine found its highest expression known to men.

We should as soon attempt to paint on canvas the fragrance of flowers as to put clearly into words the deepest message of the cross to our souls. But as we stand in spirit by His cross we are increasingly sure that "if while we were enemies we were reconciled to God through the death of His Son, much more being reconciled, shall we be saved by His life." Increasingly is it our "hope of glory." At Calvary we are surest of God's unfailing love. "At Calvary we learn to love and serve. There also we learn to suffer and die." "All heroisms draw here their inspiration. From this source flows the power that



THE MOSQUE OF OMAR, MOHAMMEDAN TEMPLE

redeems the world." But how is that power to be released for world-redemption? For an answer we must go back to the Master. The cross at the center of world redemption is more than a sacred symbol; more than a system of theology; more than a page from history.

The Cross on Calvary alone
Can never save thy soul.
The Cross within thy heart
Alone can make thee whole.

Throughout His ministry Jesus cried, "If any man will come after me, let him deny himself and take up his cross daily and follow me." Near the close He said, "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in yourselves." We know that the cross is taken into the task of world redemption only as individuals accept it for themselves, but if it is to be taken effectively into the areas of greatest human sin and suffering today, the Christian forces in general must accept it afresh. But if we take it some things we must expect: First, a jeering world passing by will wag its head at those so foolish as to suffer for others. There will come moments when desertion by others will be so complete that we shall wonder if God Himself has not forsaken us. But we shall be so sure of Him as our Father that we can commend ourselves and His kingdom into His hands in confidence that our cross-bearing is helping Christ redeem the world and that resurrection will follow crucifixion.

The central point in the Church of the Holy Sepulchre is a traditional tomb of Jesus. Outside the walls of the city is another traditional tomb, and another traditional Calvary. Is there in all Christendom a more pitiable spectacle than the warfare between the several sects claiming this traditional spot? And is there anything that more utterly misrepresents Him? At sunrise on Easter morning a quiet walk was taken with one who, I am sure, has known something of the fellowship of Christ's sufferings and the power of His resurrection. From the summit of the Mount of Olives we went together,

but with little talk, across the Brook Kidron and into the city. Rival choirs were singing in the Church of the Holy Sepulchre at the same moment. Arab policemen and British soldiers were there to prevent hostilities at the tomb itself. Sick of heart we turned to the open spaces. Often we had found far more under the stars or in the sunlight on the fields of Palestine than amid the shadows, incense and images of ancient church buildings, to quicken our aspiration and deepen our faith. So we found our way into a garden by the side of a cliff whose face resembles a skull, where there is another tomb. Neither is that spot authentic. But there was sweetness in the air. The trees, grass and flowers were bathed in the early sunshine of the April morning, and as we entered the garden we heard a voice from a group gathered there for prayer and meditation reading the story of the empty tomb: "*He is not here. He is risen.*"

It is providential that we do not know the exact spots where our Master was crucified and where they laid Him. There might be more crusaders utterly misrepresenting Christ. Heaven forbid! Moreover, the crucifixion and resurrection are more than far-off divine events. They are for the spiritual appropriation of the children of men of every age, everywhere, to the uttermost parts of the earth, as truly as for those who may dwell on the historic plains around Jerusalem.

I know not how that Bethlehem Babe
Could in the God-head be;
I only know the Manger Child
Has brought God's life to me.

I know not how that Calvary's cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me.

I know not how that Joseph's tomb
Could solve death's mystery;
I only know a living Christ,
Our immortality.



A SHOPPING STREET IN JERUSALEM



THE EDITOR'S POINT OF VIEW



THE TWELFTH MONTH

This is the closing month of the fiscal year. The receipts of this month from the churches and Baptist individuals will tell the results that will be awaited with eagerness and anxiety not only in Northern Baptist territory but in lands across the seas. Mr. McIntosh has indicated on another page that it will need exceptional and widespread giving in these last weeks if we are to reach the financial goal that means—not advance, but holding our own. We agree with his view that in many respects the conditions financially have been unusual and unfavorable, and that when all the circumstances are considered and known it will be seen that the churches are not to be charged with lessened interest or effort to raise the total needed to carry on the missionary work of the denomination at home and abroad. This does not alter the fact that we must raise all the money possible this month if we are to meet our plain and unescapable obligations.

That is the point we wish to emphasize. On a recent Sunday we heard a minister in an influential pulpit speak concerning the every-member canvass to take place a week later. He said he had no apology to make for introducing the subject of money in a church service. It had been his observation as minister that as a rule the people who objected to the minister's speaking about money neither gave much if any themselves nor did they give loyalty or service to the church. Then he reminded the church members that they had entered into solemn contracts with consecrated men and women to serve as their missionaries on fields at home and abroad and had sent them out all over the world with the pledge to support them. Now the question was one of common honesty. Were they going to leave these people without adequate support, the prey to anxiety and uncertainty? Surely not if the matter was rightly understood, for Christian people would not do that. But there was danger, for the reports were that the giving was less than last year, and last year was the minimum. He appealed to them confidently that they would clear their skirts of their responsibility. It was not a matter of giving if they felt like it, but a solemn contract with men and women on mission fields, with the church, and with God.

It was a strong, straightforward and manly

speech, full of truth and earnestness, and that congregation was made to see the situation from the missionary angle. His words apply to all the churches and their members individually. There is a tacit and valid obligation when our missionaries are appointed and sent out. To picture the distress on the fields when the obligation is not met is impossible. To prevent a recurrence of sorrowful scenes that have been too often witnessed during the last few years may well be one of the reasons impelling extra effort and "over and above" giving during this month of April.

THE POPE AS KING

By formal agreement with Italy, arranged by conferences between Dictator Mussolini and the representatives of Pope Pius XI, the papal sovereignty has been restored, and the Pope becomes temporal and absolute sovereign over a small territory which is to be known as the City of the Vatican. While the territory is exceedingly small, the point of importance is that the fact of papal sovereignty, taken away in 1870 by the new Roman State, is again recognized, and that was the great thing for which the Popes have contended through these sixty years, pretending that they were prisoners within the Vatican and using that fiction as a means of extracting sympathy from the faithful all over the world. The Italian government also gives the Pope an indemnity equal to about \$87,500,000, to cover property taken over by the Italian government in 1870 and not restored. These are the simple facts with which our readers should be familiar.

What the ultimate effects will be cannot at present be estimated. That there is great rejoicing among the Catholics generally is undoubtedly true, also that much prestige will be gained in various quarters. But it is very questionable whether American Catholics are united in jubilation over this establishment of a temporal sovereignty which does not fit in at all well with American ideals of democracy. The Roman Catholics in this country will find it more difficult to reconcile the claims of their autocratic system, now heading in a temporal sovereignty, with the principles of democracy and freedom which lie at the foundation of this Republic. The two systems are diametrically opposed, and the contrasts between Protestantism and Catholicism

will become more clearly seen. The Pope is now a king, recognized as an earthly potentate, but kings belong to the disappearing quantities in advancing civilization, and dictators like Mussolini will not ultimately rule the destinies of nations.

It may not be out of place to recall the words of Jesus, when He was besought to assume temporal power, "My kingdom is not of this world."

THE VALUE OF CHARACTER

On the fourth of March Calvin Coolidge became again a private citizen and Herbert Hoover took the solemn oath of office as President of the United States, amidst the acclaims of the multitude. Thus simply and without break the executive department of our government changed heads. And the fact that should bring greatest satisfaction to our people is this, that we have had as President for the past six years a man whose superlative distinction is his Christian character; and that his successor is like him in this regard. From one distinctive personality in the White House we pass to another. Mr. Coolidge retires with the affectionate esteem of the people at large; Mr. Hoover enters the presidency with popular approval and expectation.

It means much that in its leading editorial of March 3 so great a paper as *The New York Times*, not of Mr. Coolidge's political party, should pay him the following tribute. After justly estimating his administration and personality, and saying that "he stands out in character unique in the long line of his predecessors," the writer concludes:

The best remains to be said. It is of the deep impress made by President Coolidge's rugged integrity. This was like a rock in 1924. While the country was left shuddering and ashamed by revelations of corruption under President Harding, it turned with relief and confidence to the unchallenged simplicity and purity of the life which, both official and private, was going on in the White House. Mr. Coolidge had such a shield in his demonstrated character that political arrows fell from it blunted and broken. And how greatly he was helped in all this by the charm and unaffected kindness of the First Lady in the White House it is needless to say, for the whole nation has been a gratified witness of it. The two will now return to their Massachusetts home, not amid wild acclaim, but with solid and enduring evidence of public affection and gratitude.

These are remarkable words, thoroughly deserved. We quote them because they ought to be impressed upon the minds of our young people, and the boys and girls especially who are in the plastic character-forming period. Not in many years has the value of genuine Christian character been more conspicuously exemplified. And it speaks well for our future that the people instantly responded to the leader of purity and integrity of life.

PREMIER BALDWIN TO BAPTISTS

The Prime Minister of Great Britain and Ireland, the Rt. Hon. Stanley Baldwin, addressing a gathering of Baptists in London on January 30th, made a striking reference to the world-wide influence of the denomination on behalf of peace. We give this important section of his speech as reported in *The Times* of London:

I have never been one of those who have thought lightly of what can be accomplished by the Christian Churches throughout the world in the way of peace and social justice and righteousness. To you whose congregations are scattered over the face of the globe belongs a peculiar responsibility. You must visit from country to country, from congregation to congregation, and it lies in your power today to prepare the minds of the people for the ways of peace, for, believe me, peace does not come naturally to us. Baptists have always been good fighters. Our instinct requires curbing but it will only be curbed as we curb our other instincts, and the light will only spread from man to man through the world, as we hope it will spread politically, to make our democracy a true democracy.

Statesmen can do a great deal. They cannot do everything, and they must react to a certain extent, and at times to a considerable extent, upon the feelings of the people whom for the time being they represent. The feelings of the people are the sum of the feelings of the individual. That is where you come in, and it is only as an individual becomes Christian—and I use the word in the broadest sense—the mass becomes Christian, and it is only as the mass becomes Christian that statesmen can lead it into the Christian path with any certainty. There always are times when either the statesmen or the world or the press of the world lash their tails in each other's faces. When animals lash their tails it means that one of them will fly at the other, and probably lest one animal should have the advantage they will fly simultaneously, and that is how the trouble begins among the higher animals.

But when the day comes that we have a democracy which not only realizes what war means—and they may forget it in another generation—but is convinced in its soul that war is wrong, not until then will it be able to exercise that control over the tail-lashers that is absolutely essential to prevent the spring and the fight. I hope and feel confident, so far as you are concerned, that with your foreign churches and your foreign congregations you will do all in your power to make your people and those upon whom you have influence fit to leaven the great lump. It will take time. We are still in the experimental stage of Christianity—we have only been trying it for 2,000 years—and many of us, individually and nationally, have made a mess of it. There is no reason why we should not start again and try to do better.

SHIFTING IMMIGRATION AND ITS CALL

Shifting immigration has ever given new opportunity to the church and presented new peril to America. So says Dr. Charles H. Sears, who observes from his New York City Mission watch-tower. Pointing out the great shifts which have made Northwestern Europe dominant over southwestern in

numbers, due to the quota restrictions, he says that Canada and Mexico, free from quota restrictions, are now to the fore in immigration as a whole—Canada with 73,154 and Mexico with 59,016—more Catholic than Protestant. Thus Mexico is a major source of immigration. Add to the Mexicans the Porto Ricans and others from Central and South American countries and Spanish-speaking people come into first place in the newer immigration. As a result, now is the church's missionary opportunity. The Mexicans are flooding the Southwest, the Porto Ricans pouring into New York City. They are our peculiar opportunity. They, next to the Negroes, are the people of greatest need economically and socially, as well as religiously. The evangelization of the Spanish-speaking people is the call and claim of the hour.

NOTE AND COMMENT

¶ MISSIONS gives hearty welcome to Mr. Albert F. Williams as he engages in service with the denomination in immediate connection with the National Council of Baptist Laymen. His portrait is given on another page of this issue. Mr. Williams is another of the laymen who have made a success in business and decided to give themselves to religious work without compensation in money. To this end he has withdrawn from the dry goods firm of Williams and Beckmire in Freeport, Illinois, a business which he founded, and offered his entire time to the denomination. Thus the example set by Mr. Coleman and Mr. Harris bears fruit. Mr. Williams, who has been a lifelong member of the First Baptist Church of Freeport, has become a volunteer field representative of the Laymen's National Council. Nothing tells in influence like this giving of self.

¶ A cheery and characteristic greeting comes from Dr. O. P. Gifford of Pasadena, now past the fourscore year-mark. As he truly says, "Distance is not measured by miles; spirit knows no separation." And then a Giffordesque sentence: "Most of us have one mission each; you have MISSIONS. I am still (?) active." The latter is proved by the programs and church calendars, which show that the "prince of preachers" is in pulpit or on platform pretty constantly, to the joy of many congregations in Southern California. Long yet may he continue his ministry at large. The first time the Editor heard Dr. Gifford speak, in Boston long years ago, it was a missionary address. He was always a missionary pastor and preacher.

¶ The April number of the *Moslem World Quarterly* is hopeful regarding Christian missions to Moslems. There are many articles of interest, and the editor writes on Evangelism, urging a more direct, tactful and loving approach through the indigenous churches. Published by the Missionary Review Publishing Co., 156 Fifth Avenue, New York. By the way, we have in hand Dr. Zwemer's great book on *Islam Across the World*, for early review at length. There is much in it to reflect upon.

¶ During their visits at South India Mission stations Dr. Joseph C. Robbins and the members of the deputation accompanying him have been presented with formal addresses of welcome, some of them quite elaborate, and effectively presenting the high lights and needs of the Mission. We hope to reproduce one or two of them. Our Indian Baptists have a dignified way of their own of doing things.

¶ It should not be necessary to deny that the Northern Baptist Convention gave \$60,000 or any other sum to the Hoover campaign fund, but a preposterous story of such a contribution was printed in the *Chicago Tribune* as a special dispatch from Omaha. On a recent trip to the West, Dr. W. H. Bowler visited Omaha and in addressing a Baptist meeting there he mentioned the fact that our November missionary receipts dropped \$60,000, at the same time expressing the opinion that one of the causes of this decline was the active interest of pastors and people in the presidential campaign. Dr. Bowler added that if we had to lose such a sum of money, he thought the election of a "dry" president was a result well worth what it had cost in the way of diminished income. Thus by a kind of newspaper magic that passes understanding, a reference to \$60,000 which the denomination did not get was transformed into a statement that the Northern Baptist church had given \$60,000 to the Hoover Campaign fund.

¶ Sunday, April 21, has been designated as Denominational Day by the committee having the matter in charge. The subject suggested to the churches for consideration is the development of our foreign mission enterprise, under the title, "Beginning With Judson." A pamphlet containing appropriate material will be mailed to pastors about the first of April.

¶ Dr. Albert G. Lawson has passed away at the ripe age of eighty-seven, at the home of his daughter, Mrs. F. W. Ayer, in Newton Centre. Up to within a year past he enjoyed a remarkable degree of vitality and engaged in a round of activities that betokened youth rather than age. Indeed, Dr. Lawson was always young in his enthusiasms and interest and spirit. He was by nature a leader. An eloquent preacher and speaker, he was prominent in temperance reform efforts for more than a generation. He was deeply interested in the Federal Council of Churches and all movements looking toward Christian unity and cooperation, while a Baptist by conviction. He was an ardent advocate and promoter of missions at home and abroad, and served on many boards. An evangelistic preacher, his pastorates were marked by large additions. Jesus Christ was the center of his faith and life. Few of our ministers have been more widely known and loved, and he counted his warm friends among all denominations, races and classes of men, for he lived "in his house by the side of the road and was a friend to man." Always cheery, bright, optimistic, brotherly, his life was a benediction, and his death will be sincerely mourned.

Opening and Closing Sentences of President Hoover's Inaugural.

I assume this trust in the humility of knowledge that only through the guidance of Almighty Providence can I hope to discharge its ever-increasing burdens.

I ask the help of Almighty God in this service to my country to which you have called me.

FOR THE JUNIORS

The Fish Maiden

BY DR. L. T. AH PON, OF BURMA

This is a folk-lore story, told to the Lahu (Burma) children from generation to generation, corresponding to our fairy tales. Dr. Ah Pon has gathered this and other stories, which our Juniors will enjoy

THERE dwelt once upon a time a very poor young man, the son of a widow, in a Lahu village. He was despised by his neighbors because of his poverty, and he led a poor miserable life. One day the villagers went out fishing, and he, taking his bamboo fish-trap, accompanied them; but he was not welcome among them, and he was told to set his trap in a place high up where there was very little water and therefore very little chance of catching any fish at all. However, he set his trap in the place allotted to him, and the next day when he visited his place he found a single fish in the trap.

Joyful at his success he took the fish home and put it into a water jar with some water in it, thinking of cooking it for food the next day. That day he went out to work on his paddy cultivation, and coming back in the evening he found to his great surprise his little house very much cleaner and neater than ever before and found his dinner ready cooked for him. He could not see anyone in the house and could not think of any kind person who could have done such a friendly piece of work for him. He ate his food and enjoyed it greatly and went to sleep on his well-laid sleeping place.

"The next morning," he thought to himself, "I shall cook that fish for food." However, the next morning he found his food already cooked for him and his house was nice and clean, as somebody had already swept it and cooked his food before ever he got up from bed. He forgot about cooking that fish for food because his breakfast was ready for him, and after having eaten it he went to work in his paddy land.

It happened like this for some days, and he was much exercised in his mind to know who this kind but unknown friendly person could be. One morning he thought to himself, "I shall pretend to go to work in my paddy land to-day, but I shall come back and maybe I shall surprise my unknown friend and meet him unawares." So he went half-way to his usual place of work and came back by stealth to his house. He opened the door suddenly and found a maiden working, trying to make the house decent for him. She was taken by surprise and looked in her fright towards the water jar in which the fish was kept. He rushed towards the jar and grabbed at the fish only to find the fish-skin there, and he at once scented the secret and threw the fish-skin into the fire. The fish-skin burned in the fire and the maiden wept. She could not go back into her fish form and therefore was compelled to remain as a human maiden. They fell in love with each other and became man and wife.

The man prospered after his marriage with the fish maiden and they had a very happy home. The wife was an ideal helpmate to him and he ought to have been exceedingly thankful to God because he found such a treasure of a good wife. However, he imagined that their prosperity—consisting of their money, together with their cows, buffaloes, goats, pigs, ducks and chickens, was due to his own work, and when the rich man of the village approached him with a view of getting him as his son-in-law, he began to look down upon his wife. He ill-treated her and began casting longing eyes at the daughter of the rich man. He forgot his own lowly origin and began to treat his wife in much the same way as the others had treated him in the days when he was despised. The rich man's daughter fascinated him though she was not worthy of such devotion when compared with his own good wife. He treated her worse and worse and finally drove her out of the house, calling her all the names he could think of to show his hatred of her presence.



DR. L. T. AH PON OF TAUNGGYI

She had borne all the ill-use he had subjected her to in silence, and was gentle and kind and loving in spite of his malevolence, and when she was turned out of the house she said to him in sorrow, "Do you really mean to drive me away?" He said in his anger, "Yes, I can bear your sight no more. Be off, this minute!"

There was a pond near their house, the pond where they got their fish and from which she originally came. She slowly went down into the water up to her ankles and turned round with a tearful face. "Must I really go?" "Yes," he said, "the sooner the better."

She went down a little more till the water came to her knees and she turned and imploringly asked, "You don't want me any more?" He had hardened his heart towards her and he said, "No, I want the rich man's girl and not you."

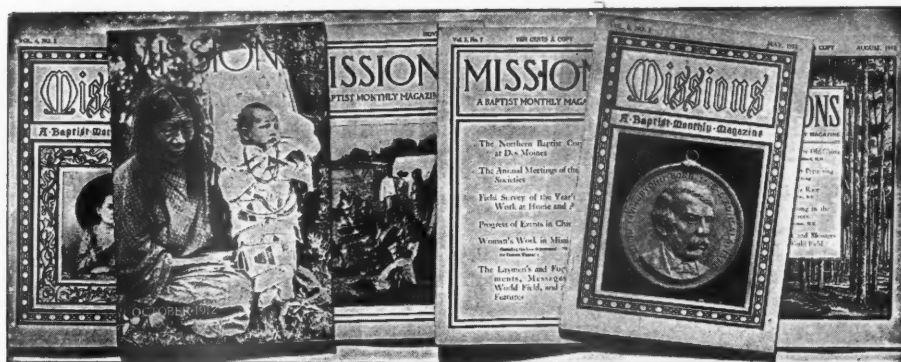
She went farther down till the water came to her waist and she asked, "Are you sure you want me to go?" He grew red in the face and said, "Yes, I am sure."

She went slower still into deeper water and it came up to her neck, and with a great longing look in her tearful eyes she said, "I am going now if you do not want me—farewell." She gave him his last chance, but he grew black in the face with rage and he shouted, "Go!"

The next moment she disappeared under the surface of the water and he felt he had made a good riddance of her. But as soon as she went under the water all the wealth that had accumulated to them since she came to be his wife, consisting of the cows, the goats, the buffaloes, the pigs, the ducks and the chickens, together with the money, flew at one jump into the water after her and disappeared.

And he was left as poor a man as he was before she came to him in the fish-trap. He was despised by the rich man and his daughter, and by his villagers, and treated as he deserved for his despicableness and base ungratefulness to his faithful and good wife.

(This is very similar to the fairy stories with which we are familiar.)



Mona of the Kiowas

The True Story of an Indian Romance

BY HARRIET ROGERS KING



"THE INDIANS are coming, the Indians are coming!" The terrible cry rang out through a little village in Texas years and years ago. It brought great excitement and fright into the hearts of the people who lived there. In panic mothers snatched up children, and running into their houses barred the doors, making them as strong and fast as they could. Then with fast-beating hearts they peered through cracks and tiny openings to see what the fierce-looking Indian warriors were doing. Here and there they were darting, uttering wild war whoops, the bright gay colors of feathers and blankets and painted faces making a brilliant and frightful picture. All was wild excitement. Mothers held their babies close in terror as they saw

families scattered and the fierce Indian braves driving wildly off, carrying in front of them on their swift ponies some of the helpless inhabitants.

Into one cabin the Indians made their way, breaking down the bars. The father of the family was away from home, and only the mother and children were to be seen. A tiny bright-eyed two-year-old girl was toddling about. She caught the eye of one of the old warriors. He was charmed by this little "pale face" lassie and with a whoop of delight he reached down, seized the child, and mounting his waiting horse outside, he rode swiftly away. Soon the others joined him on his homeward way to their tribe. On they went carrying their prisoners and among them a wide-eyed baby girl. Before long the rhythmical sway of the horse made the child sleepy and she nestled confidently in the arms of the Indian brave. Soon she was fast asleep. On and on they rode farther and farther from the home and the



A PART OF THE BIG FEAST AT MONA'S HOME

father and mother of the little white girl. On past the homes of settlers, into Oklahoma.

The eagle eyes of the warriors saw in the distance the fires of the Kiowa camp, and before long they were dismounting in front of the tents and tepees. Although late in the night the watchers of the fires were ready for them, and soon the fragrant odors of coffee and buffalo meat cooking filled the air. The warriors, reclining by the camp fires, told the waiting women the story of the last pursuit, how they had put the enemy to flight and riding into a village of white people had seized their captives. The little maiden had waked up, and sitting on the knee of the warrior, gazed about her in wonder and astonishment. What could it all mean? Who were these strange-looking people gay with paint and feathers? Where was mother? A wail of homesickness burst from the child's lips, and at once all the strange folks who had been watching her tried to comfort the wee girlie. An old Indian woman brought a piece of corn bread to her; and seeing the friendliness in their faces, and really liking the food, the wail stopped suddenly while a smile like sunshine broke through the tears. The Indians were captivated. Right there a determination to keep her for his own child came into the heart of the old warrior. He fiercely resolved that whoever came to take the child away should go back empty-handed.

"She shall be called 'Mona,'" he said. He watched with satisfaction as she ate. Little by little there crept into the eyes of the child a look of trust. The wife of the warrior made for her a tiny bed in their

tepee of skins and blankets, and as Mona grew sleepy she was laid gently down in the soft warm nest.

Very soon little Mona grew accustomed to the camp life. She made friends with the old Indians and with the young Indians. The Indian children with their dark skin looked askance at first at the white child, but soon they were all playing happily together, forgetting that there was a difference. The old warrior loved the little girl more every day and guarded her closely.

Near his tepee stood the god-tepee where one of the old Kiowa gods was sacredly kept. The old warrior was the god-keeper. No one even knew what the god was like. Perhaps it was only a stick wrapped in a greasy cloth. Only when the people were in trouble or distress they came to the god-keeper and he went alone into the tepee and made offering before the god for those in trouble. The old god was held in the deepest reverence by all the tribe.

One day the watchers of the camp sent out the cry, "The soldiers are coming! Prepare!" Quickly the old god-keeper seized the little girl who was playing about the camp, all unconscious of danger, and with a swift movement took her into the god-tepee and hid her under a blanket. As he went he said in Kiowa to those near the tepee, "Whoever gets this child does so over my dead body."

He was none too soon, for as he returned to the door of the tepee the United States soldiers rode up. They were making signs and asking for a little fair-haired white girl. All the Indians shook their heads. Then as one soldier made a movement as though to enter the god-tepee, one Indian who spoke English stepped up quickly and said, "That god-tepee. You no go in; all other tents you come in; that tepee no! He only go." Pointing to the old god-keeper.

The soldiers had been having much trouble with the Kiowas, and did not care to incur more of their wrath, so they passed on to the other tents. Not finding the child, they decided that it must have been some other camp where she had been taken, and rode away.

So little Mona was left in the Kiowa camp and lived and played and grew every day. The old warrior loved her as his own child. She learned the Kiowa language, and whatever words of the English language her baby lips had learned to speak she soon forgot. She was exposed to the sun and wind, and her face and arms and legs grew as brown as those of her little playmates. She knew nothing but the Kiowa life. Her little heart loved these Kiowas who were kind to her. And so the years went by. And when she was older the rumor came that the white people were searching for her, and Mona ran and hid. She loved this life, she knew it. Why should she want to go away into a strange new life?

The tendrils which she had sent out into the heart of the old warrior were also wound about her heart, and Mona wanted to stay Kiowa. This was her home. Why should she leave it? So she hid again from the white searchers, and lived on in her Kiowa home.

She spoke the Kiowa language as easily as the Indians themselves. She lived as they did and liked it. She believed with all her heart in the old Kiowa gods. The old superstitions and legends, too, belonged to her, for she had listened to them over and over again, as the old people told them by the glowing camp fires. She learned to work as the Indian women did, to make the Indian dress, and to cook over the camp fire. In her heart she was a Kiowa maiden, and she was glad.

Unlike the Kiowa young women, however, Mona kept her slender form. Petite and graceful, with her big brown eyes, she was a favorite of all in the camp. The son of a Kiowa warrior wooed and won her. Before many years a large family was growing up in her care. Mona loved her children passionately, and taught them all the old Kiowa beliefs.

Although the Christian missionaries had come to the Kiowas, and many were leaving the old heathen ways to walk in the "Jesus road," Mona clung tenaciously to the old gods and the old teachings.

When the missionaries came to see her, she stood at the door of her house with a hard, bitter look, to keep them from entering. She would not open her heart to the new straight way. Why should she? Were not the Kiowa gods enough for her and her family? Had they not protected her from trouble?

But sorrow began to creep into Mona's life. A daughter died; a son's child died, and finally a dearly loved son was stricken. Vainly Mona tried the old Indian doctors. Futile were her prayers to the old gods. No help came—the boy was slipping from her.

Then came the missionaries and the Christian Kiowa friends, loving and sympathetic. The sick boy listened to them, and his mother knew that he was believing in the true God of whom they told. Day by day he grew weaker, and at last slipped quietly away.

Mona's grief at first was wild and fierce, but as they stood at the open grave the wildness died away, and a great peace crept into her face and she stood with toil-worn hands quietly clasped. Into her heart had come a determination to leave the old way and enter this new "Jesus road." She believed her boy had gone to Jesus' home. Some day she, too, would follow him.



SOME OF THE GUESTS AT MONA'S FEAST

After the usual year of mourning, Mona gave a great feast. Tents were put up, a beef was killed and great preparations were made. All of her Kiowa friends, together with the missionaries, were invited to the feast. For was not the time for bitter mourning ended? Mona had at last found the true way. As her friends, more than a hundred, gathered, she met them with a quiet, peaceful face from which the old hardness and bitterness and suspicion had disappeared. After the dinner, where the tables were loaded with all kinds of good things, a prayer meeting was held—a Thanksgiving prayer meeting in April. Mona told how her Lord had been leading her and of her new trust in Christ.

Presently she came to the little red brick Rainy Mountain Church and asked to be baptized. While her Christian friends gathered about the baptistry in the sunshine, Mona was buried with Christ in baptism. The old heathen life was buried and she began a new life.

Today she comes to church at every opportunity, and when the missionary speaks to her a smile like sunshine breaks over the wrinkled face, and peace and rest shine out where once were bitterness and distrust.

Such transformations are wrought where the Christ touches and heals among all people of the world, whether black, yellow, white or brown.

The happy ending of this story occurred only a short time ago. The miracle-working power of the Christ is the same yesterday, today and forever.



A Memorable Resurrection Day in Assam

BY REV. AND MRS. A. J. TUTTLE OF GAUHATI

An Effective Reading for a Missionary or Midweek Meeting

A YEAR ago at Easter time we were on the mountain-top, although literally we had not left our own hot, sultry station. To tell it all would make more than one story, and I am going to write chiefly about Easter Sunday and the five weeks following.

An evangelist from the North Bank had written that a man and his wife wished baptism. We did not know who they were until they appeared before us in Gauhati, having come in the seventy miles from their own station. Then we found that it was a prominent Brahmin Hindu Swami and his wife, whom we had visited earlier in the year at their Ashram. The Swami had been a seeker of the true religion for a number of years, visiting many religious centers in his quest. Recently he had been a leader in a sect that has broken away from old Hinduism, the members of which call themselves Baisnabs. However, our evangelist, himself not long out of this sect, and an old friend of the Swami, had had their conversion to Christianity deeply at heart; and although they had treated him as an outcast after his conversion, he had visited them from time to time and had sought opportunities of presenting his new religion to them. And now they had surrendered and had come in for baptism.

It was a glorious Easter morning when we stood on the banks of the ancient, sacred Brahmaputra and witnessed their baptism—as impressive a service as we have ever seen. The Swami, with his long brown hair curling about his face, entered the water with dignity and was met by our Assamese pastor; and then, before a cloud of witnesses of many nationalities and religions, he acknowledged his faith in the Lord Jesus Christ. Next followed one of his disciples who had come with him, and then a bright-faced servant from the Satribari Compound, and last of all the wife of the Swami. And as they went through this ordinance, so beautifully symbolic of our Lord's burial and resurrection, the spirit of the season took full possession of us, and in our hearts echoed and re-echoed the song, "The Lord is risen. He has risen indeed and has appeared unto these disciples!" And we were glad that again the placid waters of the Son of Brahma had yielded to a public acknowledgment of the Son of God.

We have grown to believe that the Oriental mind needs, and is often granted, revelations such as we of the western world are not privileged to have. The story of the Swami and his wife is an instance of such a revelation.

The former warm friendship between the Swami and our evangelist was one element in the latter's desire to win his friend for Christ. Notwithstanding the fact that he was frequently repulsed, he visited the Ashram again and again. On one occasion he was permitted by the Swami to address the weekly meeting of his disciples. That was encouraging. And then one day the wife of the Swami asked for the loan of his Bible for two days. He replied that she might have it for two months or for as long a time as they wished it. And so the Book went into the Ashram and began to work in its own way.

Shortly afterward our persistent evangelist went into the Ashram too, and for two days and nights the Book and the things of the Kingdom were on trial. The evangelist was in constant prayer that a sign might be given them, for he felt that a sign was sorely needed. And on the second night it was given. As they were sitting in deep conversation, suddenly they heard a fluttering as of birds' wings in the mango tree that overshadowed the house. Then something smote the Swami in the breast so distinctly and so forcefully that he was bowed over, exclaiming as his body yielded to the stroke, "Lord, as Thou wilt!" "And then," says the evangelist, his face glowing, "I had the strength of ten men! And I arose to my feet and preached to them as never before." And then came the light—strange, bright, mysterious. Darkness everywhere, for the day had not yet broken, except for this light about them. This, they feel, was a direct sign from above that the new light in their souls is the true light of life. Then with but little delay, for the Swami urged haste, the happy evangelist came into Gauhati with these old friends of his, now his new friends in Christ Jesus.

After the baptism came the weeks of teaching. Their desire to be taught amounted almost to a passion. And so they have kept us busy. So often they have said, "We know so little. We must be taught many things, else how can we teach?" For their expectation is to win for Christ the disciples to whom for so long they have given false teaching. And that is our expectation, too, for we think that theirs is the task of bringing back those whose feet they have started along the wrong road. They feel very keenly their weakness for the task, and have urged that we uphold them in prayer. And now they have gone back to their Ashram with the hope that in due time a church may be formed there, and that Christ shall reign supreme in the place where He has been so long rejected.

We ask you, friends, to add the force of your prayers to that of the Christians here for these new converts and for the evangelist with whom they will be associated. We suggested that their former disciples would probably persecute them. They replied that they had no concern regarding that matter. The Swami said that he would be willing to give his life if necessary. But they do seem concerned lest their disciples think them insincere in their acceptance of Christianity. That Satan will put many stumbling blocks in their way we have no doubt. We must pray fervently that they be given strength to climb right over these obstacles and go straight ahead. One of our Christians said to the Swami that now that he had become a Christian, probably he would cut his hair and dress differently. He replied that unless the Sahib thought it necessary to change, he preferred to dress as he always had. And the Sahib said most decidedly that no change was necessary in dress and that he could be a Swami for Jesus. He is worth your investing a considerable amount of prayer in him. He and his wife need your backing tremendously just now.



DEVOTIONAL

An Easter Prayer

O LORD our God, Father of our Lord and Saviour Jesus Christ, Thy love is unsullied, full and free. Thou art conquering the hearts of men by the surrender of Thyself. Thou art showing high trust in us; can we not trust Thee. We praise Thee for the life, death and resurrection of Thy Son in whom we see the Father. Give us to know the fellowship of His suffering and the power of His resurrection with its pledge of our on-going life. We beseech Thee to be our ally in the conflict with evil. Give us the love that triumphs. Use us for the transformation of the world into the kingdom of Christ. Seal within us our purpose to live for eternity, and to Thee be all the praise. Amen.

Easter Carol

O Earth! throughout thy borders
Re-don thy fairest dress;
And everywhere, O Nature!
Throb with new happiness;
Once more to new creation
Awake, and death gainsay,
For death is swallowed up of life
And Christ is risen today!

Let peals of jubilation
Ring out in all the lands;
With hearts of deep elation
Let sea with sea clasp hands;
Let one supreme Te Deum
Roll round the World's highway,
For death is swallowed up of life,
And Christ is risen today!

—George Newell Lovejoy.

Christ's Pledge

John 14-2,3—"In My Father's house are many mansions. I go to prepare a place for you, and if I go and prepare a place for you I come again and receive you unto myself, that where I am there ye may be also."

Last words have a proverbial poignancy and pathos, but no last words are so sacred as the last words of Jesus. He spoke these words under the very shadow of His Cross, when death was only a few hours away. . . . Jesus was not afraid to die. Easter morning was a surprise to the disciples, but it was no surprise to Jesus. He knew it must be. He foretold it. He never once spoke of His dying without also speaking of His rising again. . . . It is Jesus who, in this chapter, is facing what we call

"the end," but what He knew was not the end. He was facing it with a happy confidence just because He knew it was not the end. He was absolutely sure of Resurrection and Life. Easter did not happen, let me insist again, for Jesus' sake: it happened for our sakes. . . . Looking, then, at these verses as giving us Christ's information as to death and the afterwards, what do they tell us? Well, first of all, they announce this tremendous fact—that on the other side of death lies the Father's house; not the grave, but the Father's house! Not extinction or unconsciousness, but the Father's house! Not some underworld into which the sun never shines, where we live as thin and shadowy ghosts, but the Father's house! . . . God has two houses. He may have more. But, so far as we humans are concerned, He has just two—this world and the world to come. So that throughout the long stretch of our existence we are never out of the Father's house. We are in the Father's house now. This is God's world and we see signs in it of His presence, and sometimes we are refreshed with fleeting glimpses of His face. The difference between the two houses is this: that in the house in the next world God's Presence is more fully and continuously realized. . . . But the special point I want to make just now is this: that God's two houses are contiguous. There is no dreary distance between them. . . . The one leads straight into the other. Death is just the door which opens from one into the other. . . . We are not left houseless and homeless when this life is done. We change houses, that is all. "I know," says St. Paul bravely, accepting the word of Jesus upon the point, "that if this earthly tent of mine is taken down, I get a home from God, made by no human hands, eternal in the heavens." . . . We shall not feel timid or frightened or strange when we reach it; we shall be quite "at home," for it is our Father's house.

—Extracts from sermon on "Christ's View of Death and Afterwards," in Dr. J. D. Jones' volume entitled, "The Inevitable Christ," published by Doubleday, Doran & Co.

A Shining Hope

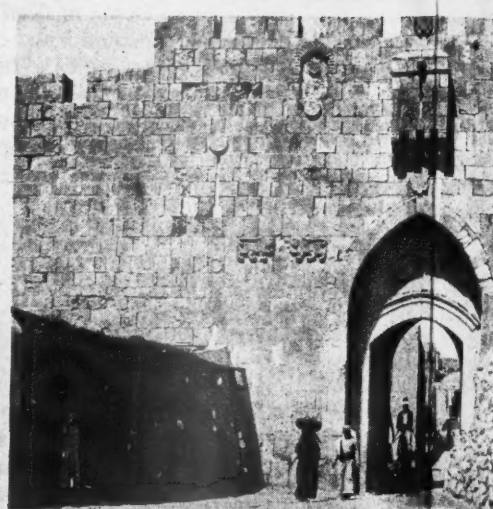
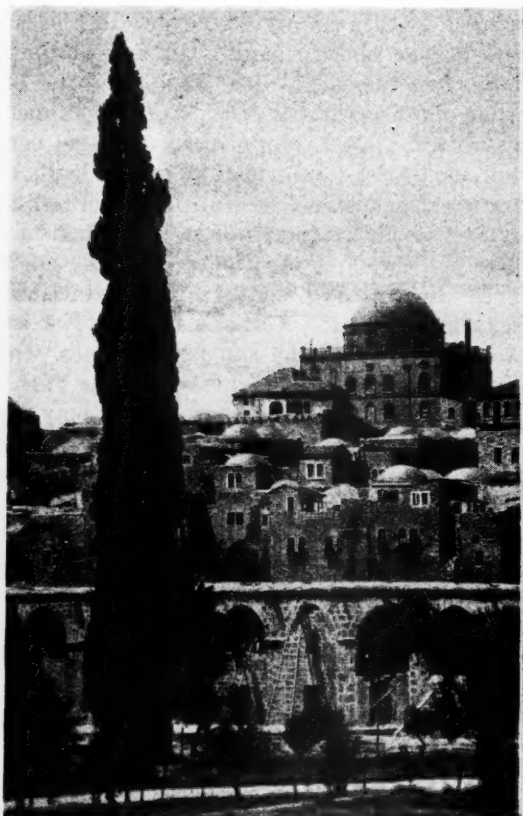
God grant that all who watch today
Beside their sepulchres of loss,
May find the great stone rolled away—
May see at last, with vision clear,
The shining angel standing near,
And through the dimly-lighted soul
Again may joy's evangel roll
The glory of the Cross.

—Julia H. Thayer.



SCENES FROM MOD

To Illustrate Dr. Franklin's Graphic Descrip



Top: The Synagogue.

Jewish Quarters.

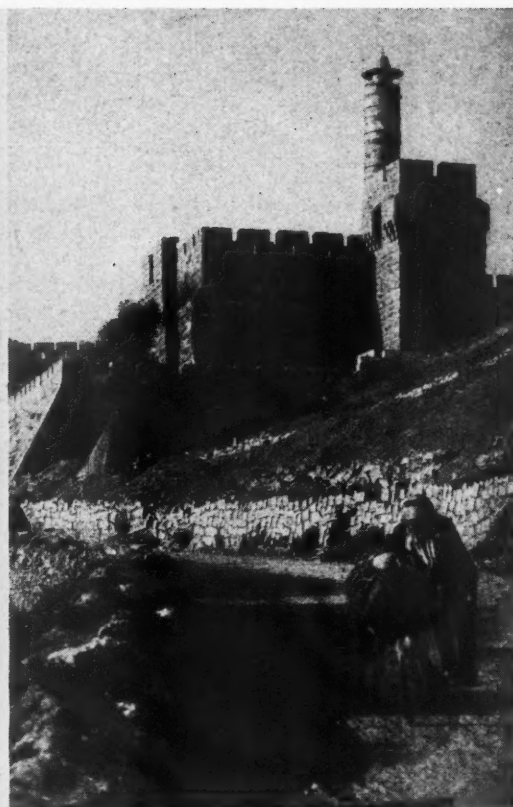
Bottom: Gate of Herod.

The Golden C
St. Stephen's



MODERN JERUSALEM

c Description of His Visit in Passion Week



Golden Gate.
Stephen's Gate.

David Street.

David's Tower.
The Gate of Damascus.

From Missions' Mail Bag

Great News from Turkey

From the head of a Mission School in Constantinople comes an account of the remarkable, indeed epochal, exchange of the Arabic for Latin script in Turkey. What this means and what is already resulting our correspondent describes as follows:

The great event in Turkey this autumn has been the unbelievably rapid change from Arabic to Latin script, which they boast means salvation from Arabic culture and Islam, with all the bondage attached to both. The headlines of one of the principal newspapers to-day is "Now farewell to Arabic letters and Arabic culture" (Turkish: *Artik Arap harfler ve Arap harsler vedae*), for beginning with tomorrow the newspapers will be printed entirely in the Latin script. It is almost unbelievable, the way everybody is learning to read and write the new letters. A few days ago Maynard Owen Williams of the National Geographic staff, came back from over a month of traveling through the Anatolian villages and reports that there, far more than in Constantinople, everybody is learning to read and write—old hodjas whose whole life is bound up with Arabic as well as the young clerks who have gone to school these last years, farmers and day laborers and women who never dreamed before of reading or writing, as well as teachers and school children—all are crying for primers and newspaper lessons. Has ever such an experiment in adult education been undertaken? What it means for general education, for closer relations with the West and for more openness toward Christianity remains to be seen. There are constant rumors of far-reaching religious changes about to be made. And do not think that the great mass of the country is not according to their knowledge behind the Ghazi Pasha in his radical reforms. He expresses for them the desire that they scarcely knew they had till he made it articulate. We believe ourselves on the verge of overwhelming opportunities for which we long to be ready. They are reaching out for life; we must show them life abundant which only comes from Him who is the Way, the Truth and the Life.

Using the Latchstring Profitably

A letter from Prof. Howard C. Abbott, who is director of Young People's Work in the First Baptist Church of Vermilion, South Dakota, where the State University is located, tells of the way in which "The Latchstring" was used, and this may be suggestive to others. He is too generous in the credit given to MISSIONS, but we are glad to have had a share. That month of January has come to have great significance in the life and interest of the denomination. Prof. Abbott writes:

The use made of "The Latchstring" by our B. Y. P. U. has proved very profitable. We congratulate MISSIONS on making such an interesting series of meetings possible. This

is what we did: One of our able young people was selected as leader for each of four Sunday nights. These persons opened up the meeting with a pertinent talk on missionary work. The story for each day in "The Latchstring" was told by one of our young people. Each meeting covered a week's reading in "The Latchstring," and the four meetings covered the whole thirty-one stories.

It Would Be, and We'll Try It

Although the letter which follows was addressed personally to our esteemed contributor and coadjutor, we take the liberty of making it public and promise to bring it to Elihu's favorable consideration—including "maps, too."

Eau Claire, Wis., Jan. 17.

Dear Elihu:

When I was reading about the Kachins at Bhamo just now, my wife had to interrupt me once or twice to suggest a different pronunciation. Now, why wouldn't it be a right good idea next year to have the pronunciations indicated on each day's reading, and also in some cases have the meaning of the words given? I believe it would help us to feel better acquainted with our brothers and sisters, and more ready to introduce them to others. Fraternally,

E. D. Rounds.

P. S.: My wife, like Amy, gets the last word. She says: "Maps, too."

We Gladly Pass It On

We are grateful to Miss Armstrong, in faraway Congoland, for the note that follows, with its admirable suggestion and clipping from a Swedish paper. We hope it will result in many letters and prayers.

Sona Bata, Congo Belge, Dec. 2, '28.

Dear Editor:

Here is something I found in a Swedish paper, at the bottom of one page. I think it contains a good idea for MISSIONS. I do not know whether, in addition to all your other accomplishments, you can read Swedish. In case you cannot, I'll translate it. It says:

Write once in a while to the missionaries!

Pray for the missionaries!

Sincerely,

Rhoda Armstrong.

Skriv någon gång till missionärerna!
Bed för missionärerna!

A Historic Edifice Remodeled

The New Nanuet (N. Y.) Church Home

BY HARRY E. BAILEY

The Nanuet Baptist Church, organized October 18, 1798, has withstood periods of depression and survived to meet the needs of a growing suburban community. Its house of worship, built in 1860, has been so rebuilt as to preserve some of the familiar features and yet make provision for the needs of a modern Sunday school. The Nanuet church was instrumental in organizing churches in Haverstraw, Hempstead, Piermont and Nyack. In 1838 it organized a Bible Society, auxiliary to the American Bible Society. Elder Griffiths, pastor from 1814 to 1853, who had previously been associated with Robert Raikes of England, father of the Sunday school, founded the first Sunday school in this country, in New York City, in 1811. The Nanuet school, started in 1825, was the first in Rockland County. During the past eighty-one years it has had only two superintendents, one of whom, Mr. Earle Insley, after forty-four years' service, is still actively engaged and is president of the board of trustees and chairman of the building committee of the new church edifice. The church took active interest in moral issues. As early as April 12, 1817, it adopted resolutions prohibiting the holding of slaves by its members and withdrawing the hand of fellowship

from any member who "sells or byes any slave."

Shortly after the celebration of its 125th anniversary in 1923, looking forward to the possibility of a field of still greater activity among the children of the neighborhood, the church called into consultation the Department of Architecture of the American Baptist Home Mission Society to plan for the fourth of its church edifices, a thoroughly modern, well equipped building for the preaching and teaching of the gospel. Under its general supervision, with Albert E. Humble as architect, plans were adopted calling for the entire remodel-

ing and remaking of the old building, with the addition of a wing that provides for the Sunday school needs. The work was carried out successfully, and the Nanuet Church now has one of the best appointed and most attractive church homes, suited to its needs.

The colonial style has been retained. The front, with its portico supported by four large columns, gives a stately effect. The interior is altogether new in arrangement. On the ground floor there is a fellowship hall, heating plant, kitchen, etc. The plan shows the auditorium floor, with the Sunday school assembly and class rooms in the addition. The auditorium, with its curved ceiling, large windows tastefully draped, and comfortable pews, invites to worship. All the details regarding heating, light and ventilation have been carefully looked after. On the tower is an electrically lighted cross which at night may be seen for miles around. The dedication services last fall marked the second anniversary of the pastorate of Rev. Leon J. Davis.

This church received honorable mention in the Atlantic City Church Architectural Contest.

The Alliance "Folders"

The Baptist World Alliance has issued three folders: (1) a "white folder," containing the constitution of the Alliance, names of officers, and other information; (2) a "blue folder," containing a list of the unions, conventions and missionary societies included within the Alliance, and mailing addresses of correspondents throughout the world; (3) a "green folder," giving a summary of the statistics from all lands available at the close of 1928. Copies of the folders may be obtained (post free) on application to General Secretary J. H. Rushbrooke, 4 Southampton Row, London, W. C. 1, or to President C. D. Gray, Lewiston, Me.



REMODELED NANUET CHURCH—NEW S. S. ADDITION ON RIGHT



When Belgian Congo Came to Yonkers

BY WILLIAM B. LIPPHARD



AT THE AFRICAN EXHIBIT IN THE BAPTIST CHURCH OF THE REDEEMER. STANDING, DR. R. A. ASHWORTH, PASTOR; MRS. E. O. JACOBS, H. W. NILES, DR. MARY T. WHITLEY. SEATED, W. B. LIPPHARD, MRS. A. A. THOMPSON, MRS. C. H. SEARS, MRS. R. A. ASHWORTH, MISS EDNA WHITTAKER AND MRS. W. H. NILES

ON the evening of Wednesday, February 20th, it seemed as if Belgian Congo had temporarily left its abode in the heart of Africa and had moved to the Baptist Church of the Redeemer, Dr. R. A. Ashworth, pastor, in Yonkers, N. Y. The large crowd of church members and Sunday school pupils who came to spend an interesting evening found on their arrival that the main room of the school, with its floor covered with straw and palm trees here and there, had become a typical African jungle. Long winding strips of green and brown paper had been suspended from wires stretched across the room. This was supposed to represent the tall tangled jungle grass which grows in such profusion all over Congo. A real ostrich egg in a nest in the center was of special interest to the children. The illusion of a dense, impenetrable jungle seemed all the more perfect when the church choir at the other end of the room sang African music. The choir was invisible. Only the strains of music wafted through the paper forest. The platform had been arranged as a clearing in this jungle and on it a typical native thatch-roofed hut had been built by Mr. and Mrs. H. W. Niles. So the assembling congregation found itself in central Africa.

In the class rooms around the main assembly room various exhibits had been arranged. One room displayed curios of all kinds, native implements, garments, weapons, drums, bones of animals, rhinoceros teeth, etc., in picturesque and

striking variety. There were also samples of woven grass cloth, anklets, bracelets, costumes and many other interesting articles illustrating life in Africa. A brass necklace weighing 18 pounds attracted much attention. Another room had its walls covered with maps, charts, diagrams and large photographs, all of them featuring missionary progress in Belgian Congo. Still another had a most interesting collection of books descriptive of life, travel, and conditions in Africa. These had been collected by Prof. Mary T. Whitley, Ph.D., of Columbia University. Included here were translations of the Bible in various African dialects as well as other religious literature. Here also copies of *MISSIONS* were exhibited, especially recent issues which have given attention to Africa. Still another room displayed models of native houses and mission compounds very cleverly cut from colored paper and pasted together. These had been made by the primary department of the Sunday school during the preceding six weeks, under the able direction of Mrs. A. A. Thompson, primary superintendent. Unique friezes expressing the stories they learned, a large palaver house, missionary and native homes, paper animals, scrap books and a colored map of the continent all spoke of the wonderful grasp the children had of their subject. In each room members of the church missionary committee explained the various things displayed.

In the meantime, while the visitors

were being escorted through the jungle and exhibit rooms, the church social committee was preparing an African supper to which all visitors were invited. The tables were decorated with little ferns, paper huts, and at each plate was a bill of fare printed as follows:

Ndingi

Mbisi Moala mu mabene
Bifulu ai ndungu saladi
Mapa ai mateke
Mimi bia pimi
Kunua

In order that people might know what they actually had for supper, the committee furnished a translation:

Grapefruit

Meat Potatoes
Cabbage Salad
Rolls and Butter
Pie
Coffee

After supper the audience returned to the main assembly room and viewed a series of brief dramatic sketches given by several Sunday school classes. These were based on incidents in the careers of Robert Moffat, David Livingstone and other African missionaries.

The evening's entertainment, for which Mrs. E. O. Jacobs of the Missionary Committee was largely responsible, closed with a presentation of three reels of moving pictures. These had been photographed by Mrs. H. E. Goodman on her recent trip to Africa. The third reel featured Mrs. Goodman's airplane journey. Views of clouds, the long, winding river, dense tropical forests with clearings here and there, and the several mission compounds as seen from the air, were most striking.

This evening was the culmination of an intensive missionary program which the church had conducted under the general direction of the Missionary Committee during the preceding six weeks. This was in harmony with the plans of the Department of Missionary Education, with Africa as the subject of study. Various classes in the Sunday school had studied Africa, while the chief mission study class for the entire church had been led on successive Wednesday evenings by Dr. E. C. Kunkle. Having come so recently from his visit to Africa, he had made the subject one of live interest and had imparted a vast amount of information concerning missionary work as well as the extensive commercial and political development in which Africa is now involved.



FROM THE WORLD FIELDS



THE BIXBY MEMORIAL SCHOOL in Toungoo, Burma, enrolled 330 pupils this past year, just about one-third of whom were girls. The scholastic standing of those taking Government examinations exceeded the standing of other schools of Toungoo. Two of the boys there received special scholarships.

☆☆☆

SINCE THE RETURN of Missionary G. W. Lewis to his Ungkung, South China, station in March he has visited nearly all of the churches of that district. He reports 43 baptisms, an increase over recent years. "Travel conditions," he writes, "are safer than at any time in fifteen years. Conditions in general throughout the country are becoming very much settled. China is changing rapidly these days. There is a marvelous awakening to a new life in many directions, and we messengers of Christ must be ready to take advantage of the opportunities of such a day and time."

☆☆☆

REV. C. U. STRAIT writes from Haka, Burma, that the district known as the Haka sub-division has a population of about 30,000. We have seven schools and fifteen schoolteachers here, also five village churches and one organized village church. These Christian influences are soon to be recognized as a strong element. The work is getting much more established than it was a year ago and a splendid local association was held this year.

THE STORIES of the Little Red Hen and the Gingerbread Boy now belong to the children of Belgian Congo as well as to the children of the rest of the world. Dr. Catharine L. Mabie, in spite of her busy days as the physician at Kimpese, took time to translate many of our delightful children's stories into the native dialect and composed a primer with pictures that all children would enjoy. Dr. Mabie has also written and translated a comprehensive text on physiology for use in her classes. The two books were shown at the January Board meeting.

☆☆☆

MISS ELSIE KITTLITZ of Swatow, China, tells of a Decision Day meeting held the first of the year at which sixteen women and girls publicly confessed Christ; five of them were girls who had just come to the Woman's School this term.

☆☆☆

THROUGH THEIR GIFTS of handfuls of rice the women of the Christian church in Tura, Assam, are maintaining eleven schools in non-Christian villages.

☆☆☆

MISS VIOLA HILL, who returned from China in October, is busy with deputiation work in California.

☆☆☆

Minnie Deere, a sophomore in Bacone College, won first place in the Annual Poultry Judging Contest held in Decem-

ber at Sulphur Springs, Oklahoma. Contestants from seven other Indian schools were entered. Myrtle Chisholm, of the Junior High School, Bacone, captured fourth prize.

☆☆☆

THE NEW LIBRARY at Shanghai College was officially opened on Saturday, November 17th. This is the first college building for which Chinese business men have given money. The campaign for the raising of the \$20,000 was highly successful. The Library includes more than 26,000 volumes, of which 12,500 are in English and 13,500 in Chinese.

☆☆☆

EACH MONTH brings a new cause for rejoicing, for each month sees another long felt need supplied by the Judson Fund. A new missionary so badly needed in Assam has now been assured by a gift of \$5,000, which will pay her transportation and salary for a term of service.

☆☆☆

MAYOR ARIYOSHA of Yokohama, Japan, received special recognition from the Emperor at the time of the Enthronement Ceremonies in November. The Mayor is a Christian statesman, educated in a Christian school and acknowledged by all the country as one who "cannot be bought." His splendid work in directing the reconstruction work after the earthquake was cited.



INTERNATIONAL NIGHT, ROCK SPRINGS, WYO. SEVENTEEN NATIONALITIES ARE REPRESENTED
(SEE PAGE 235)

Founder's Day at the Baptist Missionary Training School

BY LOUISE C. JENNINGS

There can be no true observance of Founder's Day of any institution unless those who came after have "kept faith" with those who went before.

So we do well annually to pause to inventory our attitude toward the Baptist Missionary Training School and to do honor to that little group of women, who with courage, initiative, vision, and a great faith founded this school in 1881, and made it an important part of the work of the Woman's American Baptist Home Mission Society. The words "vocational training" had never fallen on their ears, but of their meaning and necessity their hearts and minds knew well. They were so far ahead of their time that the world has just caught up.

Today all the world recognizes the need of specialized training for every calling—for the bootblack, beauty parlor operator, cooks, maids, laundresses, all mechanical workers, nurses, salesmen, teachers, lawyers, doctors and preachers. How plainly then is there need in the midst of our complex civilization for a thorough training for these young women who go out for this most delicate and immortal task of bringing human souls back to God!

As the years have passed the school has kept pace with forward looking educational standards. It has developed from a three months' course of intensive Bible study and practical work to a three years' course, which makes these first things first, but includes domestic arts, kindergarten methods, religious education, first aid, hygiene, music, literature, psychology, sociology, with training in case work—believing no woman can be too thoroughly equipped for this high calling, whether she works in a Christian Center, an Indian village, Latin America, Alaska, or a foreign field. The work is done under an academically qualified faculty, so that the credits of the school are accepted by the University of Chicago and Northwestern University in such courses as coincide with theirs.

If our wireless were more perfect, or our ears more perfectly attuned, we could hear messages coming from all over the world—Africa, India, Japan, China, and the islands of the sea, Europe, Alaska, Central and South America, Mexico, the great cosmopolitan centers in this country, from lonely Indian mesas and frontier states, from

directors of religious education, church secretaries and pastors' wives—each message bearing testimony to the value of this training, echoing the words of the one who wrote, "Yes, I am using everything you gave me and I wanted you to know. God bless you each and every one as you continue to train girls for the Master's use."

The Training School itself, as much as class room work permits, is becoming more and more a Christian Center to which the neighbors gladly come, knowing they are welcome. There are classes for boys and girls each Saturday, Woman's Bible Study Hour each Thursday evening, and a Vesper Service at five o'clock each Sunday. Dr. Williams of the Olivet Church nearby is a most helpful adviser, while the musicians of the church have shared generously their great gift of song.

In the long ago when this school first opened, the Board decided that real missionary service must go hand in hand with Bible teaching, so each week these students went into one of the saddest, darkest spots in this city, carrying the message of Jesus and His love to the children of men. This method has continued through the forty-eight years of the school's history, as the report of the Director of Field Activities for last year will indicate. "Our forty students have met an average of ninety appointments a week in nineteen centers, touching over nine hundred persons in the various meetings. The major part of this work has been done at Raymond Chapel, where twenty-six students are at work in health clubs, sewing classes, cooking clubs, English classes and Sunday school, World Wide Guild, and Crusader work. Other students go to Katherine House, Brooks House, South Chicago Neighborhood House, and Aiken Institute. Some work has also been done in the Polish and Hungarian churches, in hospital visitation and among the Japanese in the Y. M. C. A. Our own American churches have also had the ministry of the students in Sunday school and week day religious education classes." This year the school has three evangelistic bands, which are holding Sunday and Wednesday evening services in the various churches to which they have been invited.

Some of the vicinities where once these students worked have disappeared

due to economic pressure, but more fields are always open to them than it would be possible to man or supervise, and supervision is a most important feature of the training.

Jean Kenyon Mackenzie, in one of her earlier books, pleads with her readers to read missionary reports with imagination and we add our plea to hers. In the first place these young women have gone where no minister may go. Can you imagine what their fresh, eager, sympathetic faces must have meant to lonely, discouraged, suffering mothers and children? Pressing material needs met immediate relief in the earlier years from the barrels generously supplied by the churches—to-day, more often through the organized agencies of relief. Children were gathered into Sunday and sewing schools and temperance bands. Many a mother seeing her small girl's successful effort with a needle was fired with zeal to care better for her family, and mothers' clubs resulted. Permeating every approach to these people was the steadfast purpose to preach Jesus, so every class and club heard His word and learned to turn to Him in prayer and song.

These young women have carried these needy souls on their own hearts. Singly, in groups and as a school they have prayed their way through many dark places in the lives of those to whom they ministered, and have together rejoiced when the victory was won. Many a prodigal son and daughter has come back to the Father's House, many an embittered sin-cursed life has for the first time heard of and accepted the Christ, many a boy and girl been turned into safe paths, many a child given a chance for health and happiness.

To the weary they have brought the message of rest; to the storm-tossed, peace; to the sin-sick, healing; to the sorrowing, comfort; to the needy, "Your Father knows."

More than a thousand young women have gone out from this school to spend and be spent in full time ministry such as this.

How beautiful are the feet of them that bring good tidings, that publish salvation, for into some of the dark, unlovely places of a suffering world have they brought the One among ten thousand—the One altogether lovely.



HELPING HAND

A Philippine Kaleidoscope

Like a kaleidoscope moves the life of the colorful Philippines, displaying now the brilliance of the tropical islands, now the drabness of poverty and ignorance. With appreciation of its beauty and interest, Miss Hazel Mann writes: "I can see a wonderful sunset and a flaming sky of brilliant color, while directly opposite a big white moon is pushing through a tiny fleecy cloud into a sky of richest blue. How very true, 'The Heavens declare the glory of God.' Tall coconut palms, silhouetted against the sky, make a perfect picture. After the tropical sun slips down behind the palms and soft darkness settles upon the earth, the trees are covered with twinkling, glowing darts like tiny candle flames. They are only trees covered with fireflies, but they typify the transformation wrought by the spirit of Christ in a land of darkness."

Miss Mann looks out from her hospital on the people of the Philippines. "One of the commonest and sweetest sights is that of a baby in the care of an older brother or sister; the older children with the little ones straddling their hips or hanging to their backs, never seem to resent the responsibility of helping to raise the family.

"Another common sight is a funeral procession with a band preceding the rough wooden casket, carried by means

of bamboo poles, and the mourning relatives following behind.

"Again, there is the farmer with his slow-moving carabao, plowing in the rain and mud, planting the rice grains one by one, harvesting in the burning heat, pounding out the grain with his hands and feet, selling his rice, the fruit of his hard labor, that his children may stay in school. When I think of the parents giving their all to educate their children while they live humbly at home with barely enough to eat, I say 'God bless the dear Filipino parents, and may the time soon come when their educated children will teach them an easier way to till the soil and harvest their crops.'

"The Filipino girls are well adapted for nursing since they are naturally sympathetic, willing to serve and so eager to learn. The need for trained nurses in the Philippines is as great as the supply of doctors is inadequate. In supplying nurses who are trained not only professionally but also in Christian service, we are making a substantial contribution to the uplift of the future generations in the Philippines.

"Each year brings its problems and new opportunities; in fact, each day brings many chances for service which in hospital life are many and varied—calming the fears of the new patients, overseeing operations, caring for the sick in the

wards, instructing friends and relatives in the care of the discharged patients. Classroom schedule must be heavy to meet government requirements; in-between-times, spare moments are given to cheer and encourage the sick-a-bed and to read from the Bible to the many who have cataracts in their eyes and love to hear the story of Jesus healing the blind man.

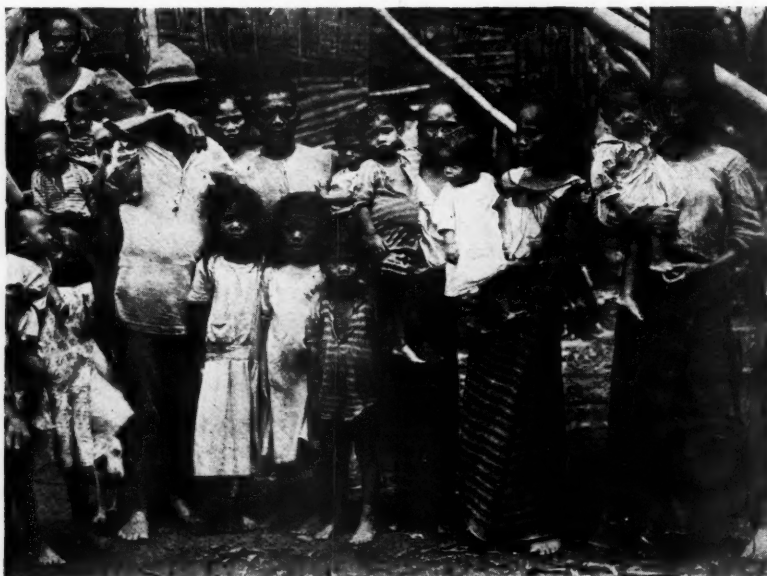


MISS HAZEL MANN AND MISS EVA ERNST
IN FRONT OF THE NURSES' HOME AT THE
ILOILO MISSION HOSPITAL

"The wonderful boxes of White Cross supplies have been received with open arms and appreciated most sincerely. We want to say 'Thank you' for helping to make our work easier and more efficient."

The Burma Woman's Foreign Mission Society

The Woman's Foreign Mission Society has a daughter, only five years old, but already an organization of which to be proud. Capable leaders with the desire to win all Burman womanhood have inspired the Christian women of the country. Daw Mya, the president, wrote to Mrs. Goodman, "At our last annual meeting it was enthusiastically voted to support one Burmese teacher who would help Miss Teele at the Woman's Bible School. Not long ago we decided that we would share in the responsibility of the upkeep of the Bible School for Women. We have cleared the money which we owed on the Fredrickson Memorial building, and have taken care of all the improvements which have since



FILIPINO VILLAGERS READY FOR THE MISSIONARIES

been added. The membership fees and the mite box collections have exceeded our expectations so that we can now afford quite a number of women workers.

"One special feature to mark the growth of the Society has been the increase in the number of women who have paid life membership fees. Within the last five years we have had as many as 35 life members of the Society.

"Our knowledge and abilities are still very much limited; yet, whenever we look at ourselves and imagine what we would have been without the training the missionaries have given us, we cannot but feel thankful to America. We are glad to use this opportunity to cooperate with America. May God richly bless the entire work of the Woman's Foreign Mission Society."

A Very New Doctor in Assam

Although she arrived in Assam only a short time ago, Dr. Dorothy Kinney is already deep in work at the Woman's Hospital in Gauhati. Learning the new language, undertaking difficult operations, attending necessary conferences, planning a new hospital cook house, all are part of the day's work. "At present," she writes, "the nurses are cooking and eating in the cook house, which is a mud hut about five feet square.

"Hospital work is rather heartbreaking, due to the fatalistic attitude of the women," she continues. "They are unwilling to take a chance that the patient might die in the hospital. One woman, desperately ill, was brought to us, and only after a long time reached the place where she had a chance of recovery. At that time her mother, believing that her daughter was going to die, insisted on taking her home. It is hard to see her decline when we can do nothing for her.

"The picture shows some of our smallest patients. One little girl is named 'Moneki,' which means 'for what reason'; it is a tragic name for such a wee one.

"I can truly say that I have never felt more at home in my life than I have since I arrived in Gauhati. I am perfectly happy—or will be when I have learned the language so that I can use it."

Miss Gertrude Ryder Speaks

The members of the Board enjoyed a very delightful talk by Miss Gertrude Ryder of Tokyo, Japan, in which she told of her work as the matron of a girls' dormitory in that great city. "Fourteen years ago," she said, "I came to the small, dilapidated, unattractive buildings of the Young Woman's Dormi-

tory in Tokyo. At that time our Mission asked the Woman's Board for money to put up a new building. The answer came back, 'Sympathy but no money.' We waited several years and again asked the question and again received the same reply. I was bitterly disappointed but continued to pray. Another three years and once more the answer, 'Sympathy but no money.' Did God really intend that I should spend the

needs, and soon after my answer reached America, we received a gift of \$25,000 from that American woman."

Miss Ryder told of the beautiful new dormitory, of the girls who live there while they attend the government high school, of the enlarged work which the money had made possible. Through the girls the Christian message is spreading to the out-of-the-way places in Tokyo. Soon Miss Ryder will return to the Japanese girls eagerly awaiting her.

When Bamboo Props Are No Longer Needed

The bamboo props that kept the thatch roof from falling upon the heads of the Golaghat girls are no longer necessary. Golaghat is to have a fine new building. For ten years the four little temporary houses, built to last one year, have been patched and propped and coaxed to last one year longer. Teachers and pupils had to play hide and seek around the props to see one another.

In response to this need two friends have given \$10,000 to build a new school building and dormitory. Many are the happy girls in Golaghat and many are the grateful teachers whose value can be so much increased.

last ten years of my service for Japan with such inadequate equipment? It was a struggle to say, 'Thy will be done,' but I finally reached the place where I could say it. Very soon came a letter with the word that a friend wanted to know my

Adventures in China

In the midst of bandit wars and kidnapping and ransoms, Miss Melvina Sollman is carrying on her work in Swatow, South China. She tells a thrilling story about a deacon of a country church whom she met on one of her trips.

Captured by bandits, he was carried to a distant and secluded place where he found twenty other men being held for ransom. He told his captors that he had no money but that he was a Christian and was not afraid to die. Laughing at him, they commanded him to preach to them. For more than an hour he talked and finally asked that they release the others who were not prepared to die; as for himself, he would die in their stead. They pointed their guns at him, but he did not wince. Amazed at his courage and his faith, they conducted him through the hills and back to his village, where he collected some Bibles to send back to them.

Miss Sollman tells of the Chinese officials who have commanded that all the idols be burned, and of the people, terrified at first, who are now groping for new faiths. "Sooner or later we will all worship with you," said one of them.



DR. DOROTHY KINNEY WITH THE WEE PATIENTS IN THE WOMAN'S HOSPITAL AT GAUHATI, ASSAM



TIDINGS

Christian Americanization Confidences

"Being let in on the inside" is usually illuminating. So with Christian Americanization, to really know what the department stands for opens up a new vista of service and inspiration to the local church man or woman. The Christian Americanization department has fourteen missionaries and one secretary, especially trained to enlist men and women in missionary service as volunteers who will interpret America and American life to New Americans in the light of Christ's teaching. The department is part of the missionary program of the Woman's American Baptist Home Mission Society—and the following extracts are decidedly "inside," as they come from the hearts of volunteers and Christian Americanization missionaries all over the Northern Baptist Convention.

I

"How can I find a foreign-born friend?" is one of the most insistent questions asked by volunteers, or

would-be volunteers. This means how can the ordinary man or woman, without using any special technique, find this work. We tell them of the natural ways of using their eyes and ears in following their neighborly instincts, but new concrete examples help most. Early in December I was talking with an Italian woman in her little fruit store. I noticed a boy lingering near, and said, "Well, my boy, I expect you have a mother somewhere near here. Does she speak English?" "No, but I try to teach her some words every night." "That is the kind of a boy I like, and I like Italian people. How would you like to have me come to see you some evening and help you to help your mother?" "O, would you? My mother works and does not get home until half-past five." "Then I will come at half-past seven on Wednesday evenings. You tell her an American lady will come at that time, because she likes Italian mothers and because she wants to help about the English."

That boy beamed. Within a few days, the W. W. G. president in the nearest church had taken the family for her friends. The first blanks on the way to citizenship had been filled out. The old grandmother and the children were on-lookers and frequent interrupters during the English lessons, and in three weeks the children were attending the Sunday school. It is not very difficult. Any one could speak to a boy who is eager to hear.

II

"How can a State Chairman help?" is answered by every state in a different way. This one not only arranged for the Christian Americanization missionary to go to a nearby city, but actually took her over and introduced her to the women of the church and stayed for the missionary meeting herself. A few of the women enlisted that first day, but the pastor was sure there were more of them who would be willing to work if only they knew about it, and so asked the Christian Americanization missionary to speak on Sunday evening about her work. More volunteers were enlisted and the men, too, became interested. On Wednesday evening the prayer meeting attendants stayed to hear the "how" of the work. As a result the whole church is praying for the new work which twenty



THE JAPANESE GROUP AS THEY APPEARED AT INTERNATIONAL NIGHT IN ROCK SPRINGS, WYOMING

women from this church of 250 members have undertaken.

III

"How is a Volunteer recompensed?" is told in bits which pieced together make the whole of a wonderful pattern of gratitude and love blending many nations that has come to make America mean "home" to them. "I took a coat to the daughter of one of my New American friends. The child was having to stay home from school because she had nothing to wear. The foreign mother patted my face and said, 'God, I love you. God, I love you.'" One volunteer told the Christian Americanization missionary that she was so happy over the real Christian service she has been privileged to render. She said that after the first few lessons she asked Mrs. David if she thought the children would like to go to her Sunday school. Mrs. David sent them. They would come home, tell their mother about the lesson, then would ask her to read the Bible story to them again. Of course Mrs. David could not read, so she is having her teacher, a volunteer church woman, read it each week after she has finished her English lesson.

If there is still any doubt in your mind about Christian Americanization, write to Mrs. Edwin H. Kinney, 2969 Vernon Avenue, Chicago, and ask her to send you literature and helps as to how to begin. "Help Wanted" is free and fine.

An International Field

Rock Springs, Wyoming, is an international field for missionary endeavor, as is shown by the picture on page 230, in which seventeen nationalities are represented. The former missionary there, Miss Ruth Hughes, sought earnestly to give the gospel to many of these people. Each Saturday a number of the children on the north side of town gathered at the home of one of the Christian Japanese for a Happy Hour. Chinese, Italian and Greek boys and girls as well as Japanese came for the stories and worship. One fine Japanese man, who took his stand for Christ, was baptized and joined the church, testified, "Everywhere for years I look to find rest in my heart; I look in pleasure, I look in Buddhism, I cannot find it; but in the Christian faith and in the church here I have found rest in my heart." At present there are seven Japanese families contributing regularly to the sup-

port of the church and attending often though they understand very little. All day New Year's one family kept open house for all the people in the Baptist church, serving a banquet in Japanese style to all. The missionary commented in a recent letter: "The Finnish people, though they send the children to Sunday school, cannot be prevailed upon to attend themselves; the Austrian and Hungarian people likewise are hard to interest in the church and its activities. My class of Mexican women in English and the story

hour for the Mexican children have recently been organized. It has made us very happy to have several of these people come to the church for the services. My Sunday school class of foreign and American women has been making real strides forward. The International Night program, sponsored by the Lions Club of the city, and in charge of the pastor, has come to mean a great venture in the world friendship and brotherhood. It represents the feeling of the town, for there is no race prejudice here."



THE FAR LANDS

The New Library at Shanghai College

BY L. C. HYLBERT

On a radiant Saturday afternoon over a thousand persons assembled to witness the opening of the new Library at Shanghai College. At 2:15 the faculty, robed in their academic regalia, formed a procession from the reception room of the President's home to Yates Hall Chapel where the opening services were held. Dr. C. T. Wang, Chinese Minister of Foreign Affairs, delivered the principal address. At the close of the exercises the procession moved toward the new building, before which a brief dedicatory ceremony was held. Then Dr. T. C. Bau, Secretary of the Chekiang-Shanghai Baptist Convention, and Chairman of the National Christian Council of China, handed the key of the Library to Dr. H. C. E. Liu, President of the College. The doors were opened and the assembled company surged into the building, filling it to capacity.

The Chinese contributed \$22,818.34 for this new library. This, added to \$20,000 already in hand, was sufficient to complete the building. This is the first college building for which Chinese business men have given money. We started out to raise \$20,000. I am glad to say that we went over the top, and in addition the students raised \$5,000 for library books, making a total of \$27,818.34 from Chinese sources.

The library is attractive and adds greatly to the beauty of the campus. The building is of two stories, 50 by 100 feet in size. On the right of the spacious entrance hall are well-lighted rooms for daily newspapers and faculty re-

search, with a large cataloging room and the librarian's office adjoining.

On the left of the central hallway is the stack room, occupying half of the first floor. The bookcases already constructed provide for more than half a mile of shelf space, but with the present rapid growth of the library it is expected that within a few years it will be necessary to install a double tier of stacks. The height of the ceiling will allow for this. A book elevator connects the stack room with the main reading room, which occupies the entire second floor. It is well lighted and commands a splendid view of the campus and river.

The completion of the building meets a need which has become increasingly urgent for several years. The library has previously been housed in four rooms and an enclosed hallway in the administration and classroom building. Books have been crowded in every available corner and reading space has been at a premium. Students have frequently waited in line before the opening of the library rooms after supper in order to be sure of a seat.

The library now includes more than 26,000 volumes, of which 12,500 are in English and 13,500 in Chinese. Two hundred magazines come to the library regularly and the files of important journals are bound. All books are catalogued and indexed under the Dewey system. The circulation figures for the year exceed 50,000.

It might sound very easy to secure this money, but I must say that it required plenty of study and work and a lot of visiting to carry through a successful campaign.

Successful Evangelism at Shanghai College

President H. C. E. Liu of Shanghai College, in reporting the recent evangelistic campaign, writes as follows:

"You will rejoice with us to learn that we have had a very successful evangelistic campaign. Dr. T. C. Bau was the speaker. He preached at 8:30 in the College, 10:30 in the Middle School and conducted Prayer Meeting at 6:30 every day during the campaign. The Christian teachers and students organized personal work bands. This is just the climax of our whole year's religious work. As a result twelve students definitely decided to join the church. Scores of them have been interviewed and many are now inquirers. As a matter of fact, this whole campaign has been very helpful for the Christian students and teachers to re-dedicate their lives to Christ.

"There is no sign of the anti-Christian sentiment on the part of any of our most radical students and it seems that the tide is entirely changed. This is the first time since 1925 that we have had any converts. We have been emphasizing personal work. We are going to continue that method. We are more convinced than ever that the Christian teachers and students must live real Christian lives themselves in order to influence those around them."

Difficulties of Baptists in Poland

Baptists in Poland are encountering much difficulty with the authorities, largely on account of the lack of any unified law regarding the various confessions in the land. Present-day Poland has been formed by reuniting territories formerly subject to Austrian, German and Russian law respectively. Since the Polish Government has not adopted legislation assimilating the conditions under which religious bodies are constituted, the old regulations still obtain, and the local authorities not infrequently enforce them to the disadvantage of Baptists. The trouble is greatest in the districts formerly ruled by Austria, where the denomination has no legal recognition whatever. One result is that the marriage of Baptists must take place under Roman Catholic rites, or as a civic marriage of persons "having no religious confession." The children of persons otherwise married are liable to be registered as illegitimate. Again, the use of the public burial grounds is subject to the arbitrary interference of Catholic priests. In other parts of Poland, especially those formerly under

Russia, Baptists encounter difficulties of other kinds.

The constitution of the Polish Republic definitely acknowledges the principle of religious freedom, and it is earnestly to be hoped that the Government will give full effect to this, both in legislation and administration. Baptists throughout the whole world have for generations sympathized with the aspirations of Poland for liberty, and there would be widespread and grave disappointment if enfranchised Poland should, in her treatment of any group, fail to appreciate the significance of liberty.

My First Year in Japan

BY REV. M. D. FARNUM OF TOKYO

One begins the writing of the report of his first year as a member of the Japan Mission conscious that it has been largely a period of receiving, not of giving. Language study has received the major emphasis, with my attendance at the Japanese Language School every morning but Saturday and Sunday, a period of study in the afternoon, and some work with a private helper. In addition to this language study I have done some work in Japanese history and religion in connection with two seminars; the one in Japanese history was conducted by Dr. Benninghoff, and the other, in Shintoism, was led by Dr. Holtom. These studies have been of invaluable assistance in this process of becoming more *en rapport* with the Japanese mind.

Yet, I have had the happiness of doing

some real definite missionary work. It has been my privilege to come into direct contact with a number of young men by teaching one night each week in an evening school, and by having on Sunday mornings an English Bible class, both engagements being at Misaki Tabernacle. I have also enjoyed the experience of preaching four times through interpreters. Such relations have been most welcome, as they have provided me with opportunities to exalt our Master.

In these first months in Japan have come to me two experiences which were very meaningful. During the spring vacation from Language School I made my first visit to the Inland Sea, known to all followers of Baptist Missions because of the consecrated work of Captain Bickel with the *Fukuin Maru*. On this trip I met Watanabe San, postmaster at Miyanooura. He is a most energetic worker for Christianity, a faithful light among the million and a half souls living on the islands of the Inland Sea. He told us how he had fought Captain Bickel for nine years, but finally was won for Christ. Because of his conversion the whole town turned against him and ostracized him for a considerable time. Today there is in Miyanooura a church of 21 members under the guidance of a graduate of our theological seminary. To the Sunday school of this church now come the children of the Shinto priest. Thus does the leaven work through the lump.

In Watanabe San's home I saw on the *tokonoma* Captain Bickel's photograph. The *tokonoma* is a raised section in the



DR. AND MRS. JACOB SPEICHER AND STAFF AT SWATOW CHRISTIAN INSTITUTE IN SOUTH CHINA

best room of the Japanese home, on which the most-prized possession of the family is kept. Here was witness enough of the lasting influence of one man's life lived for Christ.

The second experience occurred at the conclusion of one of the sessions of my English Bible class. It is customary for one of the students to make the closing prayer, which is usually in Japanese. But on this particular Sunday the young man began in English, saying, "Our Father, we thank Thee that Thou dost teach us Thy life and Thy spirit through Mr. Farnum." When he mentioned my name I was greatly stirred; I had expected him to say "through Jesus Christ." I could not get away from the thought for the rest of the day—nor have I yet—that these young men are looking to me to interpret God to them. Yet isn't that our missionary task given us by the Master, the supreme God-revealer? This prayer brings home more clearly to me than ever before the "why" of my being in Japan. May the spirit of the Master so fill us all that we may truly share with our Japanese brothers "the life and the spirit" of our Father.

Foreign Missionary Record

SAILED

From New York, January 26, on the *Conte Biancamano*, Rev. B. J. Rockwood, for South India.

From New York, January 26, on the *Conte Biancamano*, Miss Margaret Wiatt, daughter of W. E. Wiatt, for Burma.

From Los Angeles, January 28, on the *President Jackson*, Miss Fannie Northcutt, for South China.

From Antwerp, January 29, on the *Albertville*, Rev. and Mrs. L. A. Brown, for the Belgian Congo.

From Seattle, February 9, on the *President Taft*, Miss Annie Root, for Shanghai, East China.

ARRIVED

Rev. and Mrs. F. L. Gilson and child, of Nowgong, Assam, in San Francisco on February 6.

BORN

To Mr. and Mrs. Chester U. Strait, of Haka, Burma, a son, December 12.

To Mr. and Mrs. G. B. Cressey of Shanghai, East China, a son, December 21.



NEAR THE VILLAGE of Misaki, Japan, the first summer camp of the Mabie Memorial School was located. [About 50 boys and their teachers were accommodated there. The camp site is about 25 miles from Yokohama, on the coast of the peninsula below Kamakura.



THE HOME LAND

Oklahoma Indian Assembly

Our eight-day Summer Bible Assembly was especially good. It was held with the Saddle Mountain Church, Rev. Perry Jackson pastor. Several missionary families and families of the young people camped ten miles northeast of Saddle Mountain, on Kiowa Jim's home land. Dr. Thomas S. Young and Mrs. William E. Chalmers of the Publication Society were present as teachers and leaders. Miss Alice C. Brown of Bacone was another teacher. Three regular classes were organized, with 40 enrolled. Of these 28 were regular in attendance and received credit for the term of work. Miss Brown's class engaged in a topical study of the Bible, with the themes "love" and "prayer." Mrs. Chalmers led in a study of "Jesus and the Home," a delightful series of discussions of the Christian family life. Dr. Young used a textbook on the Sunday school, but discussed it so that it was applicable to the church or young people's society, to help the leaders know ways of working to advantage and building up along good lines of growth. Besides these classes there were discussions of soul winning, also recess occasions for Bible games. Afternoons were free for recreation—the evenings were well filled with music, missionary and inspirational talks, games, etc. The Sugar Creek, Red Stone, and Rainy Mountain young people were present in enough numbers so that they put on a program and helped make the Assembly a time to be remembered.

Plans are being made for another

Assembly this year at the same time. Our Indian young people are mostly farmer young folks. In August the harvest is practically out of the way, cotton is out of cultivation, and all farm work about at a standstill. August seems the best month to secure attendance. We hope to make the next Assembly more comprehensive and better in that it shall reach more people. The Publication Society expects to give us the help of one teacher. We are quite sure of some helpers from Bacone. We trust that Dr. Kinney will be on hand, and perhaps one other from away. But the local missionary group may be called on in several ways. We hope to touch all the tribes in this part of Oklahoma.

Harry H. Treat.

Sanger, California

With the introduction of Rev. Frank Brosend and wife, from Indiana, at Sanger on January 4th, and turning over the pastorate to him, Rev. Earle D. Sims, Church Invigorator of the Home Mission Society, closed a six months' campaign at this young city, 16 miles from Fresno. Our Baptist church was organized here many years ago, but in recent years had met with reverses and Mr. Sims found them pastorless, in debt, and all but discouraged.

He arrived August 1st and visited, preached, planned and worked. All the debts were paid and all departments of the work reorganized. Dissenting factions were brought back into harmony and a number of new members were added to the roll. At a cost of \$5,000



BAPTIST SUNDAY SCHOOL AT SANGER, CALIFORNIA

the meeting house, Sunday school unit and parsonage were made new inside and outside and properly equipped. A pastor's salary and a budget for running expenses were covered by good subscriptions and Mr. Brosend was secured as pastor. Mr. Sims has been given \$250 for his labors, \$70 was raised for missions, and the town has regained respect for the church. With a Sunday school of 125 scholars, a B. Y. P. U. with 40 high school students at work, large congregations, and the financial problems of the church lifted and solved, the Sanger church is now among the strong churches of the state. Mr. Sims went from Sanger to Fresno, where he undertook to finish the \$40,000 building of the Mexican Baptist Church.

Figures That Tell a Story

BY EDWARD W. MACY

IN a statistical study recently made by Arnaud C. Marts and George E. Lundy of New York City, some interesting facts were revealed regarding subscriptions to churches, hospitals and colleges in relation to expenditures for armament, tobacco, candy, soft drinks and gasoline.

The figures tell the story. There is little more to say. It is illuminating to

know that in 1925 over \$137,000,000 more was spent for the defense of our country than for the work of Protestant churches. It is interesting to note that every time thirteen cents is spent for gasoline, one cent is subscribed to the college education of boys and girls who cannot pay the full cost of a process which makes for more useful citizenship, and from the point of view of those interested in selling luxuries, produces better customers.

Endless comparisons could be made from these figures which, on account of differences in years, offer only a general index of spending and giving. Suffice it to say that beyond any reasonable doubt the indications are that the people of the United States are not subscribing too much to religious, educational, civic and social welfare undertakings.

The enormous increase in the sale of these luxuries is due largely to increased advertising. It would follow that through renewed efforts pertinently to present the needs for philanthropic endeavors to the people of the United States, the people of our country will rally to the full support of these worthy causes.

A Tribute to the Puebla Hospital

Following is an extract from a letter written by Rev. L. L. Legters, of the Pioneer Mission Agency of Philadelphia, to Mr. Detweiler. Mr. Legters visits the mission fields of Latin America, where there are large Indian populations, for the purpose of advertising the needs of the uncivilized Indians of America.

"I have returned from my trip in Mexico. I had the joy of being at the hospital in Puebla, meeting Dr. Meadows and the nurses. I want to say just one word. I think that the spiritual atmosphere in your hospital is infinitely above anything with which I have come in contact. There is a spiritual earnestness and desire among the nurses that one cannot help but realize. I know there is great possibility for every life as they come out from that institution for service."

Bacone High School Seniors '28

BY RUTH HOPKINS, CHOCTAW

Missionary come to Oklahoma,
Find Indians need much knowledge,
Build big school on hill-top—
Call 'em Bacone College.

Indians hear 'bout big school
On hill-top far away,
Send boys and girls—learn something,
Humph! Maybe so, some day.

Indians come from all directions;
From Montana, land of Crow,
Through Nevada, Oklahoma, Texas,
New Mexico—where wild Zuni grow.

At first Indians get much homesick—
Too much books and rules;
Want go back to wigwams—
No like 'em White Man's schools.

President tell 'em, No get discouraged,
Some day he give 'em Sheep-skin.
"Humph! Got sheep-ranch in Montana,
Want go back home again."

Sometime "Mating-Moon" shine on
hill-top,
Braves steal maidens' heart away,
Some go home—get married,
Rest want knowledge—stay.

Twelve Great Suns pass since we came
here,
Few drop out, few new ones come in,
We fight brave fight, all way through,
Now we want 'em Sheep-skin!

(A note from President Weeks of Bacone College, Oklahoma, says: "I am sending a poem written by one of our high school seniors, Miss Ruth Hopkins, a Choctaw. She is valedictorian of the class. I think it pretty good and am hoping she will be able to develop her talent." We agree with him.—Ed.)

Bible Questions

ANSWERS GIVEN IN THIS ISSUE

1. In the feeding of the 5,000, what name did Jesus give Himself?
2. During Paul's persecution of the Jerusalem Christians, what apostle went to Samaria and preached there, working miracles?
3. Where lived the giant with six fingers on each hand and six toes on each foot?
4. What are we told about Elim?
5. Where did Kipling get the title of his book, "Many Inventions"?



In 1926 contributions to colleges totaled
\$118,114,084



In 1923 contributions to Hospitals
totaled . . . \$259,497,465



In 1925 contributions to all
Churches (Protestant only) totaled \$469,871,678



In 1926 there was expended
for soft drinks (retail) . . . \$497,500,000



In 1925 War and
Navy Departments spent \$707,029,890



In 1926 there was spent for candy (retail) \$1,000,000,000



In 1926 there was paid for gasoline for pleasure vehicles \$1,541,961,000



In 1927 there was paid for tobacco (retail) . . . \$2,031,000,000



Some New Books

D. L. Moody, His Message for Today, by Prof. Charles R. Erdman of Princeton Seminary, is a compact and clear account of the life and evangelistic work of a man whose story contains the elements of undying freshness. Dr. Erdman knew Mr. Moody well and is admirably qualified to analyze his character and service. He gives the reader a familiar and friendly acquaintance with the greatest evangelist of his generation, a type in himself. The substance of the volume was given in lectures at Columbia Theological Seminary at Decatur, Georgia. Its reading cannot fail to furnish inspiration through contact with a positive spiritual force. (Revell; \$1.50.)

Sons of Africa, by Georgina A. Gollock, an eminent English missionary authority, reveals the continent of Africa, commonly thought of as the home of savages and pagans, as also the motherland of occasional men and women who rank among the great in character and achievement. Beginning with "the Great Askia," who reigned in Timbuktu during the fifteenth century, and coming down to J. E. K. Aggrey, South African educator and missionary leader of our own day, the book recounts a succession of striking life stories of native African leaders. In addition to these stories the book sketches briefly the lives of many other men of affairs, teachers, religious leaders, and heroic, self-effacing women, scarcely less worthy of note than the greater ones. One of the most interesting of the new books on Africa. Friendship Press, New York. \$1.50.

Motives of Men, by George A. Coe, faces the fact of man's disillusionment with respect to himself that has come through the biological sciences, through psychology and mechanistic philosophy. Dr. Coe asks the question seriously, "What is Man?", and gives his grounds for believing that man is a spiritual being. He recognizes that the capacities of men are in bondage, but is not willing to concede that the "lower nature" explains that bondage. In any case the bondage is merely one of precedent. It is possible for man to be free. Every

minister interested in a spiritual ministry and in religious education will find this book of interest. (Chas. Scribner & Sons; \$2.25.)

Trouble, by Jeff D. Ray, is a study of one of the insoluble problems of existence—something that everybody has, that everybody would like to be rid of. Prof. Ray gives the subject thoughtful consideration, and if he does not solve the problems he endeavors to extract all the comfort possible in the search for understanding. (Judson Press; \$1.)

From Mill to Mission Field, an Autobiography of David Downie, the veteran missionary to the Telugus, who died in 1927, should have place in the missionary library of the churches, and teachers of boys' classes should read or tell the story of the first chapters, which describe the early struggles that enlist the boys at once. The whole life sketch is full of interest, of course, for those who appreciate seeing the plain hand of providence in a life. David Downie will remain an honored name in foreign mission annals. (Judson Press; \$1.50.)

An A B C of Psychology for Religious Education, by Eric S. Waterhouse, is intended to aid the Sunday school teacher or religious education worker who wishes to know how to teach. Dr. Martha Tarnell says the book "is wholly different from the usual work on psychology for teachers"—it is interesting, practical, stimulating. The closing chapter on Jesus as a Teacher is of great value. Dr. Waterhouse is professor of Philosophy and Psychology in Richmond College, University of London. When much pseudo-psychology is being published, it is good to commend a sane and clear little book like this. (Revell; \$1.)

Kingdom Stories for Juniors, by Elizabeth S. Whitehouse, have the merit of being stories that tell themselves and that get a hearing. They are Old Testament stories, true, but the author has picked out some of the uncommon ones that are not told or known, and proved that they have human interest. A book that highly commends itself to workers with the Juniors, and one especially for the boys. (Revell; \$2.)

Under Frozen Stars, by George Marsh, is a story of adventure that has thrills in

every chapter, and more than once brings the reader right up to verge of suspense. Marvelous those sledge-dogs and the last-minute rescue. The author knows his boys. (Penn Publishing Co.; \$2.)

The Pathfinder in Church Work with Young People, by Edwin Phelps, is what its name implies. It is constructive, pioneering, seeking new ways, while it is familiar with existing organizational methods. Mr. Phelps has been doing an aggressive work as secretary of the B. Y. P. U., and the live programs of recent years owe much to his ingenuity and incentive. This is a readable and informing book for all who have to do with young people's work. It is laid out for a teaching book along practical lines. A guide to young people in self-expression. (Judson Press; \$1.25.)

Law or War, by Lucia Ames Mead, is the outgrowth of such an experience and study as few Americans can record. The author's name ranks high in honor among American women who have stood firm as a rock for principle. She gives an account of the important peace movements in the Christian era, recognizes the economic interdependence of the nations and the need of international education, and presents her plan for the destruction of warfare—a plan Christian in basis and operation. The facts in this volume will be timely for a good while yet, as we are in process and we hope also in progress toward world peace unbreakable. (Doubleday, Doran; \$1.75.)

Language Pointers

It would not seem difficult to fix in mind the fact that "practice," the noun, is spelt with a "c," while "practise," the verb, is spelt with an "s." Example: This was his practice. But, He practised this daily. The best usage seems to establish this, though in common writing it is often not observed, even in books. Some use the "c" throughout and others the "s." It is by no means unimportant, however, to be accurate in one's writing.

Another word confusing to many is "further" and "farther." The "a" belongs to motion or distance, the "u" to the abstract. Thus, He went farther than he intended. He carried his argument further. Ten miles farther, ten reasons further.

Practise these till your practice becomes a habit. If you choose to go farther, state further reasons for so doing.

Typographical errors in a recent book: Sacrosant. A certain strata of society. Essians for Essenes. Correct these.

Around the Conference Table

First Announcement

OF SPECIAL WOMEN'S MEETINGS TO BE
HELD IN DENVER PRIOR TO MEETINGS
OF THE NORTHERN BAPTIST
CONVENTION

The Board of the Woman's American Baptist Home Mission Society will convene for its National Board meeting on Friday morning, June 7, 1929, and will continue through Saturday and Sunday, June 8-9.

The meetings of the Board of the Woman's American Baptist Foreign Mission Society will immediately follow, on Monday, Tuesday and Wednesday, June 10-12.

Joint meetings of the two Boards are being planned for Thursday morning and evening, June 13.

When the plans have been more definitely determined, announcements will be made in the denominational papers.

Rocky Mountain District Annual Meeting

During the past few years it has been customary for the District in which the Northern Baptist Convention was meeting to hold its annual meeting the days previous to the Convention and in the same city. The Rocky Mountain District has decided not to follow this custom, but to hold its annual meeting in Laramie, Wyoming, May 7-9. The District Board believes it will serve its constituency better by holding its meeting apart from the confusion caused by the many unusual interests of delegates who are arriving for the great denominational meeting. The central theme of the program will be "Light."

State Officers' Conference

The fifth annual meeting of the State Officers' Conference will be opened by the pre-Convention Luncheon on Thursday, June 13, at which time we hope to greet state officers for every state in the Northern Baptist Convention. At the table conferences and after-discussions we hope to think together and bring together our state problems and solutions, that we may make more effective the plans and programs of our National Societies through a better coordination of our various groups.

Breakfast and business meeting of the

Conference will be held Saturday morning, June 15. Names of speakers, topics, and place of meeting, to be announced later, will be sent to all state officers.—*Millicent H. Newcomb*, Chairman of Conference.

Promotional Work in Northern California

HOW THE WOMEN STATE OFFICERS
DO IT

BY MRS. GEORGE JACKSON

In Northern California distances are very great and we find it hard to get our women together in any central meeting place because of the great expense. However, it seemed very necessary to reach the women in some way with the information for carrying on the year's work, so we devised the plan of going to the women with a team of state workers. One of our number offered her car and a party of five was chosen. We left early in October for our first trial conference. The secretaries for Reading Contest, C. W. C., White Cross, and Civics, with the state secretary-director, composed our party.

This first trip was into the San Joaquin Association, where the associational secretary-director had made all plans for four all-day conferences in four different centers of her Association. She made plans whereby the seven or eight churches nearest should group together for each meeting, with one large church in each group.

Each conference began at 10 o'clock with a devotional and a short missionary talk by a missionary secured for the occasion. Then followed a talk and conference by the state secretary-director on program building, also on the standard promotional program of the denomination.

Following a lunch served by the entertaining church, a short sketch was given by the team members, and following the sketch each team member presented the work of her special department. Each secretary had brought an exhibit with her and was thus able to bring to the women, through the ear and eye, the work as it could be carried on in their own churches.

Then there were group conferences held by the secretaries where the women

could talk over plans and ask questions to clear up hazy points.

The team left home Monday noon and returned the following Saturday afternoon. It had traveled 517 miles, held four all-day conferences and met over 200 women. Entertainment in each case was provided by the church in which the conference was held. The mileage for the car was paid by the State Board from the promotional fund. In October two other short trips were made. At least one more trip is planned before the close of the denominational year.

We have found that the results, in renewed interest and enthusiasm for the denominational missionary task, in a much better understanding of each department's work, and in a growth along all lines of work, have greatly repaid us for the time and effort spent in putting over this kind of a program in our state.

Early Morning Prayer

Pray ye therefore:

For faithful stewardship of possession, that there shall be no deficits of this year's accruing.

For a contribution from each church equal to its gifts of last year and an additional 6%, paid by April 30, 1929.

Read carefully and prayerfully Malachi 3:7-12. Note the stern rebukes, the admonitions, the promises.

Oh, that we all might *prove* Him, that *all nations* might call us *blessed*!

Pray for a Spirit of Prayer

That Christian people may learn to pray as Christ prayed.

That an ever-increasing number of interceders may be raised up until the whole Church is awakened to prayer.

☆

Something like criminal negligence has marked the attitude of the Church toward the matchless power of prayer for the world. Shall it be so longer, or shall a change come over the Church?

☆

"For generations great calls have been issued, leagues have been proposed, emotions have been aroused, and yet the days continue evil. Prayer is an echo on men's lips, rather than a passion from their hearts. But if fifty men of our generation will enter the holy place of prayer and become henceforth men whose hearts God has touched with the prayer passion, the history of His Church will be changed."—*Robert E. Speer*.

Department of Missionary Education

State Departments of Missionary Education

In four states of the Northern Baptist Convention the Department of Missionary Education is now carrying on its work through an organized state group.

In *Indiana*, Mr. Willard R. Jewell, jointly supported by the Indiana Baptist Convention, the Publication Society and this Department, is heading up this work under the Department of Religious and Missionary Education of Indiana. The volunteer state secretaries of Missionary Education, Reading Contest, World Wide Guild, Children's World Crusade, and Royal Ambassadors are constituted a cabinet with which Mr. Jewell as director is conducting his work.

In *Minnesota*, a Department of Missionary Education of the Minnesota Baptist Convention has been organized, and Mrs. Lillian C. Babcock, jointly supported by the State Convention and this Department, is the secretary in charge. She is supported in her work by a cabinet composed of the volunteer secretaries previously engaged in the cultivation of missionary interests for adults, young people and children. A series of educational goals has been determined, put in print and given wide circulation. The goals are inclusive of various missionary educational enterprises and form the objective for 1929.

New York State, in cooperation with this Department, has recently instituted a State Department of Missionary Education and has called to the directorship Miss Charlotte Huntoon, a former foreign missionary and a trained leader. An advisory committee has been appointed, and a missionary cabinet, composed of present leaders in missionary education in the state, acts as a state committee for the promotion of missionary plans. Goals for 1929-1930 have been set and the department has organized its work for a great increase in missionary reading, study, schools of missions, and for W. W. G., C. W. C., and Royal Ambassador extension among the churches of the state.

In *Wisconsin* this Department has joined with the Publication Society and State Convention in the joint support

and direction of religious and missionary education. Rev. R. H. Ewing, a former missionary in China and Assam, eminently qualified by special studies and interests, has been called to the directorship. The missionary forces at work within the state will continue to render their valuable service, but in a co-ordination of effort. Special literature is provided which indicates the methods and program of work.



MT. BOULDER, IDAHO, 10,966 FEET HIGH

For Study, Reading, and Reference

That describes Dr. F. W. Padelford's new book, *The Kingdom in the States*. It deals with the work of our state conventions, and is filled with human interest information for both reading and study groups. It was prepared to meet their needs. Teacher's questions are found at the close of each chapter. The Department believes this to be a valuable contribution to home mission literature and a clear statement of the expanding work of Northern Baptists in State Convention fields. We recommend the book for credit in the national missionary reading contests; for mission

study classes, schools of missions, and summer assemblies.

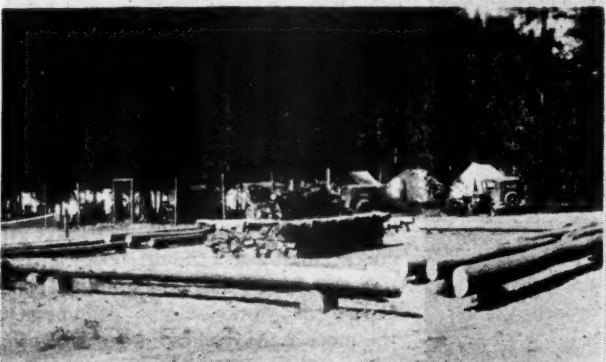
School of World Friendship

That is what the church bulletin of the Baptist Church of Adrian, Mich., calls its school of missions which was to meet each Thursday evening of February. The program provided for a Fellowship supper at 6.15. At 7.15 there were class periods for all ages—beginners, primaries, juniors, intermediates, young people, adult women and adult men, with the appropriate books for each class, and competent teachers. Then at 8 o'clock came the general convocation of all groups in the chapel, with song service, special feature, as play, pictures or visiting speaker. The world friendship idea was emphasized, and the school was a marked success. The pastor is Rev. Ruthven B. Chalmers.

From an Associational Secretary

Since I have been associational secretary of missionary education I have found that the missionary societies and churches of our association have done very little along these lines, and I have tried to interest them in the mission study classes and reading materials. In some instances progress was noted, in many cases it was said that the ladies would rather sew, piece quilts, pack boxes, etc., than spend any time in study or reading. Of course, the handwork is necessary, but I believe the educational work should receive attention too, for I find that the more I learn about the work of our denomination the more I enjoy working for the different projects. As the response hasn't been as hearty as I wished, I announced to each church a contest for three months in an effort to complete the year's work of missionary education standards. Our association has never had a certificate church, and I do not want this to happen this year. We are making a special effort, too, for each church to have five per cent or more of its membership reading five books each. So this contest is just conducted among the fourteen churches of our own association for earning the 100 or more necessary points to entitle a church to a certificate from the Missionary Education Department. The two highest on the list are also to receive a mission study book of their own selection.

(This comes from Mrs. Howard W. Bassett, of the Seneca Association, New York.)



Scenes from the Idaho Assembly

From left to right, top row: From top of Mt. Boulder, Idaho; Mountain hikers; 2nd row: Picturesque view of Mt. Boulder; Hikers climbing Mt. Boulder; 3rd row: Outdoor fireplace and log seats at the Assembly Grounds; Delegates attending morning watch and flag-raising; Bottom row: Old swimming pool known as Easley Plunge, before the Baptists started working on it (left), and now (right), one of the finest improvements.

The Idaho Baptist Assembly

The Idaho Baptist Assembly was organized and had its first meeting in July, 1920, about ten miles from Ketchum, which was the nearest railroad town. There was only a rough camp which accommodated about a hundred people, a cook-shed with out-of-door tables, one tent in which all the classes were held, and a clear, cold spring which furnished the best of drinking water.

The people who attended the conference and the leaders who were directing the work recognized the value of such a gathering and took steps to secure a permanent site and more equipment. Wood River Valley on the Forest Reserve, with the Sawtooth Mountains nearby, was chosen. This was about a half mile from the site of the first Assembly. Camps were built and several tents provided so that more than one class could be in session at the same time. One of the interesting developments is the swimming pool. When the Assembly committee selected the grounds there was a rough board bathhouse which had been erected over a pool of water coming from one of the hot springs of that region. Two of the accompanying pictures show both the original and the improved swimming pool.

Each year the interest has grown and the attendance has increased until last year it numbered 550. The Assembly is a church gathering, the aim being to train leaders for all the various phases of church activity. While the majority who attend are young people, there are not a few of the elders and some children. Sometimes whole families come by auto with their own tents and camping outfit. The forty-five churches from which they come are largely rural, Southern Idaho having no large cities in its territory. The people are the staunch, sturdy type of Baptists so valuable in the denominational life.

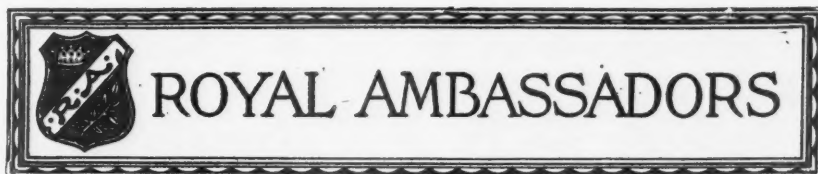
The program offers considerable scope of training for the leaders of local church work. There are classes in Bible, mission study, methods for Sunday school workers, young people's societies, World Wide Guild and women's work, with inspirational addresses in the evening. The afternoons are given to recreation, and a good-night devotional service around a big camp fire has a quieting effect upon old and young alike.

Leaders for the classes in religious education are furnished by the American Baptist Publication Society and for mission study and missionary methods by the Department of Missionary Education. Among the latter Dr. M. D. Eu-

bank seems to be a fixture. Year after year Idaho claims him, and because he loves the people as well as their mountain air, he and his wife take their vacation teaching in Assemblies.

This Assembly is only one of the thirty-six which are carried on in the va-

rious states of the Northern Baptist Convention, but it is typical of the happy outdoor life, the profitable study and Christian fellowship possible when one chooses to spend a vacation in this way. Look for a complete list in the next issue of MISSIONS.



THE BOYS THAT COUNT

A friend from the South noticed the group of four Indian boys on page 31 of "The Latchstring," and sent to us the following message: "I was much interested in the picture of the Indian boys from Bacone. Franklin Keele, the third boy in the picture, was at one time ambassador-in-chief of our Royal Ambassador Chapter at Chilocco. Perhaps your ambassadors would like to know that. He is one of the finest boys I have ever known, and is going through school without even the proverbial shoe-string. I wish some Ambassadors would get interested in him, for he has no money and no backing. Only Dr. Weeks' marvelous faith and determination make it possible for Franklin, as well as other boys, to stay in school."

A BUSY SECRETARY

During January and February our Field Secretary, Floyd L. Carr, served as a team leader in Ohio and Michigan for the mid-year Association meetings. Each morning he spoke on, "Our World," each afternoon on the topic, "Tools for Kingdom Building," presenting missionary methods and materials. Each evening he addressed a young people's conference on "The Secret of Achievement." The series included twenty-two associational rallies and nine Sunday services.

ITEMS OF INTEREST

Connecticut leaders plan to open a camp for Baptist boys August 2-16. The site leased is the "Y" camp at Woodstock, Conn. Oscar P. Campbell, Director of Religious Education, and Horace G. Sloat, Secretary of Promotion, are the promoters.

Two new High Counsellors have been appointed for New York State. Rev.

Theodore Conklin, Stillwater, for Eastern, and Rev. J. D. Livingstone, Lockport, for Western New York. We wish them godspeed in their most important work.

Indiana and New York State leaders are planning to open Boys' Camps in 1930. Camps for teen age boys are recognized as good strategy.

Chapter No. 305 has just been enrolled as the Robert Moffat Chapter of the Roslindale Baptist Church, Roslindale, Mass.

NEW CHAPTERS

Since January 1 the following new Chapters of the Royal Ambassadors have been granted charters. "Chapter" is understood after each name:

- W. Q. Valentine, Central Philippine College, Jaro, P. I.
- John G. Paton, Community Baptist, Monmouth, Ore.
- Roger Williams, First Baptist, Kokomo, Ind.
- Ola Hanson, Swedish Baptist, Bellingham, Wash.
- Nugent, East Longmeadow Church, East Longmeadow, Mass.
- R. T. Capere, Oakdale Baptist, Peru, Ind.
- Bronsonian, Thompson Avenue Baptist, Detroit.
- Adoniram Judson, First Baptist, New Brighton, Pa.
- Roger Williams, First Baptist, Springfield, Ohio.
- Joshua Gianavello, Italian Baptist, Hyde Park, Mass.
- Annie Root, First Baptist, Weiser, Idaho.
- Roger Williams, Second Baptist, East Providence, R. I.
- Robert Journey, Emmanuel Baptist, Chester, Pa.
- Roger Williams, First Baptist, Tekonsha, Mich.
- David Livingstone, Memorial Baptist, Fresno, Calif.
- Livingstone, First Baptist, Springfield, Ill.
- Robert Moffat, Roslindale Baptist, Roslindale, Mass.



ROYAL AMBASSADORS OF CENTRAL PHILIPPINE COLLEGE, ILOILO

ROYAL AMBASSADORS OF ILOILO

This fine group of more than forty Filipino boys of the Central Philippine Baptist College at Jaro, Iloilo, was recently organized into a chapter of the Royal Ambassadors. With the request for enrollment came a good letter from the Chief Counsellor which said, "We are hoping that this group will furnish leaders for the churches"; and another letter from one of the boys said, "We are interested in the advancement of Christ's Kingdom, and we too are helping the teachings of Christ as indicated in our organization." This is probably our largest Royal Ambassador Chapter.

A NEW FEATURE IN MISSIONS

In each issue of *MISSIONS* the editor will indicate in the Royal Ambassador section some special feature or articles of the issue of special interest to the Royal Ambassadors. This plan will add much to the boys' interest in the magazine as a whole.

JUNIOR CHOIR EXAMINATION

The Junior Choir of the Bethel Baptist Church, Kalamazoo, Mich., not only sing well at the Sunday evening service, but they rank high as intelligent Baptists. On a recent Sunday evening when Field Secretary Carr spoke at this church, the pastor, Rev. H. Sidney Bullock, called upon them to name the seventeen Home and Foreign fields of Northern Baptists. An illuminated map of the world hung back of the pulpit. The choir first named the fields in

unison, and then two boys in turn passed a perfect examination. These boys will make good deacons day after tomorrow.

PASSING THE THREE HUNDRED MARK

The chapter to receive the number "300" in the growth of the Royal Ambassadors is the Roger Williams Chapter of the Second Baptist Church, East Providence, R. I. Rev. Fred W. French, the alert pastor of this church, is a member of the teaching staff at the Royal Ambassador Camp at Ocean Park.

ENROLLING THE LEADERSHIP FOR OCEAN PARK

More than fifty pastors and Baptist laymen have already accepted invitations to assist in the Ocean Park Royal Ambassador Camp. The pastors not only serve as Tent Counsellors, each supervising a group of seven boys, but they also make up the faculty for the morning's teaching program. The list follows:

Albert Armstrong, Ocean Park; William C. Baker, Worcester; Chester A. Boyd, Newton Highlands; Robie M. Brown, Bar Harbor; Floyd L. Carr, Providence; C. T. Christopher, Eden Park, R. I.; Harold W. Curtis, Waltham; Earl W. Darrow, Holyoke; William H. Dyas, Somerville; W. G. Huber, Reading; P. A. Kilmeister, Concord; Harry Kruener, Flushing, N. Y.; Ernest L. Loomis, Maplewood; Robert A. Lundy, Rumford, Me.; Arthur B. Mercer, Providence; Eugene S. Philbrook, Randolph; Willard L. Pratt, Dorchester; E. H. Prescott, Newburyport; M. M. Rector, Cobleskill, N. Y.; Wayne L. Robinson, Bangor; Frederick D. Rugg, Medford; Ralph A. Sherwood, Salem; H. Otherman

Smith, Warren, R. I.; William G. Fowart, Bennington; L. G. Van Leeuwen, Norwood; A. Bernard Webber, Mattapan; L. W. West, South Boston; Isaac W. Williamson, Belmont; Theodore V. Witter, New York City; Norman M. Wright, Yonkers; C. Harry Atkinson, Medford, Mass.; Norman A. Baldwin, Philadelphia; William C. Blake, Everett; H. S. Campbell, Roslindale; C. R. Chappell, Keene; Percy C. Clark, Madison, Me.; Harold W. Davis, Port Huron, Mich.; Eugene D. Dolloff, Dorchester; Fred W. French, East Providence; P. A. A. Killam, Allston; Leland Kingman, Boston; Grover C. Landen, East Providence; Kenneth A. Lucas, Reading; Luman F. Marsh, Painesville, O.; Seldon R. McCurdy, Muskegon, Mich.; W. Douglass Pierce, Somerville; W. Stanley Pratt, Dorchester; J. Melvin Prior, Newton Centre; G. Kingman Reid, Providence; John Rockilly, Roslindale; Charles L. Seasholes, Watertown; Harry S. Stiles, Providence; Earl H. Tomlin, Providence; Frank T. Valdina, Hyde Park; Kenneth B. Wallace, Central Falls, R. I.; Howard A. Welch, Auburn; F. Douglass Wheeler, Framingham Center; Lewis Williamson, Belmont; Walter E. Woodbury, Melrose.

WHAT THE AMBASSADORS WILL ENJOY READING IN THIS ISSUE

The folklore story of "The Fish Maiden" from way up on the border of Tibet in Burma, told by a native. "Las Campanas del Cielo" is a remarkable story of what happened to a boy. It will be good to go with Dr. Franklin to Jerusalem; he knows what you want to see. There are some interesting letters in the Mail-Bag, a new feature. Some of you boys ought to get into that. Better look all through the pages, by the way, lest you miss something good.



WORLD WIDE GUILD

"They on the heights are not the souls
Who never erred or went astray,
Who trod unswerving toward their goals,
Along a smooth rose-covered way.
Nay, those who stand where first dawn
comes
Are those who stumbled—but went on."

My message to you this month is in
the challenge of the lines quoted above.
No word of mine could add force to it.

We are on the last lap of the year's
work, so check up on Reading and
Theme Contests, and especially on your
Guild Rainbow Quota. Please be spec-
ific and accurate and prompt in report-
ing everything.

Our Third Annual Guild Day will be
in Denver, June 13th, the day preceding
the opening of the N. B. C. We have
received the approval of all the neces-
sary "powers that be," and May Mis-
sions will give you full information
about arrangements. In the meantime,
you of the Middle West and Far West
do plan to come!

*Sincerely Yours,
Anna L. Gammons*

Week-end Rally of Hudson River North

Our Week-end Rally is over, but what
wonderful memories linger! The girls
gathered from Troy, Schenectady, Still-
water and Cohoes at 6 o'clock, Saturday
evening, at Emmanuel Church in Al-
bany. Of course, we started with a Rain-
bow Banquet. Over the speakers' table
was a huge rainbow of delicate colors
suspended invisibly in the air. On each
table was a rainbow arranged on a
standard with graceful streamers at the
end. As the girls entered the hall each
one invariably said, "Oh, how beauti-
ful!" "Jinny" Tappen, our cheer and
song leader, kept us all gay and happy.

Banquet over, seven girls draped in
delicate rainbow colors with candles, ap-
peared on the stage. Our associational
president, Winifred Baker, introduced
them, using the Prolog of the Guild
Girl's Promise. First, yellow lights were
thrown on the living rainbow and then
blue, and it was beautiful. The rest of
the hall was dark save the candles on the
tables. This was to introduce my little

speech about our Rainbow Gift, closing
with a prayer that we measure up to our
promise.

The girls of Emmanuel, Schenectady,
thrilled us with "Susanna of the Parson-
age." It was just great. Susanna's clos-
ing message struck home, for the air was
so tense you could have heard a pin drop.
After the curtain had been drawn and
redrawn a number of times, "Susanna of
the Parsonage" was tucked away with
other happy Guild memories.

The girls were on hand at 10 o'clock
at Temple Church for our morning wor-
ship, and 125 of them formed the pro-
cessional, singing "O Master, let me
walk with Thee." We had gone into this
processional in the attitude of prayer and
as the girls sang we felt it was a real
heart desire within each one. Dr. Skev-
ington preached a sermon we will never
forget, "How large is your map?" and
just exactly the right sermon for us on
our Guild Sunday.

After dinner a chartered car took us to
the other end of Albany to the First
Baptist Church for our vesper service,
where Mrs. Walter Mason greeted us
with Rose Contento, president of that
Guild. Miss Ruth Carr of Santa Ana,
El Salvador, Central America, was our
special speaker and she was fine. We
closed with the candle-light service and
prayer. I had been sitting in the rear
of the church and when I went up front
to see the candle service and say good-
bye it seemed as though each girl's face
was a candle itself beaming with that
inner joy of knowing Christ a bit closer
than ever before. The candle service,
ending with the large circle of little
flames, brought to us the vision of how
God can use each girl to bring His King-
dom if the heart is aglow with the spark
of His divine love.—Anna L. Gammons,
Secretary Eastern New York.

"By Thy Rivers Gently Flowing, Illinois! Illinois!"

The rivers in Illinois had long ceased
to flow and even the mighty Mississippi
had frozen over, but still Guild girls
came to the Rallies and "carried on" in
spite of ice and snow and cold.

Murphysboro Chapter meets weekly.
They say they just have to get it all in
—program, study class, white cross, and

social meetings complete the four, and a
busy group they are.

Carbondale College and Senior girls
entertained Southern Illinois girls at a
tea one Sunday and sixty eagerly at-
tended. Carbondale has begun a college
Guild which is in the form of a Guild
training class, so that when the girls
leave college they may be prepared for
Guild leadership wherever they go. This
is the plan of Miss Wilcox, student sec-
retary at Carbondale, and a splendid
plan, I believe.

Ottawa Guild girls have a trained
"trio" and how the rest of us envy them
the beautiful music their Chapter has.
Also they know how to make good
waffles, which also is essential and satis-
fying, especially when for a Guild
breakfast. Another "bright idea" from
Ottawa—on the inside of each Reading
Contest book they place a small envelope
and above it these words, "When you
have finished reading this book place five
cents within." And so they have money
to buy new books.

Shelbyville may be small in popula-
tion, but it has Guild girls and girls who
know how to do things. Decorations in
blue and silver, programs with a Guild
monogram on them in blue and silver,
and the supper prepared by the girls
themselves.

Macomb has the candelabra for Illi-
nois and is working hard to keep it again.
It was so icy we "skated" to that meet-
ing, but had a jolly time doing it.

And more teas—this time in Gales-
burg given by the College and Teen Age
Chapters and forty girls slipped and
skidded their way to it. Galesburg has
splendid girls, and I believe they have
their eyes and aims toward the prize
candelabra. The College Guild will
qualify in reading. The Teen Age group
had a "snowball" meeting in January,
and a "love story" meeting in February.
Sounds intriguing, doesn't it?

Just to dismiss the idea of winter,
Springfield girls decorated their banquet
tables in spring colors with an arbor of
sweet peas overhead.

Rock Island "down by the riverside"
entertained at a rainbow banquet with
the rainbow candles and programs, and
had as their guests Moline and Erie girls.

Alton and Jerseyville girls proved
their bravery by tackling hills when they
were a glare of ice—thirty girls from
Jerseyville daring a road that looked im-
possible. Jerseyville has seventy-five
members in its Guild and some day they
are going to tell us just all they do in
their work.

Quincy girls have fond memories of the candelabra once gracing that fair city, and perhaps their group may qualify again. The competition is keen.

"THE SUNFLOWER CALLS"

The Sunflower State calls and we enter the heart of America, and Kansas City proves it is American by greeting the Guild with a patriotic banquet. Each girl wore a paper soldier cap, such as we made when we were Crusaders. The idea is unique, so I am passing it on to use when your Guild meeting or Rally comes on a holiday.

OFFICERS

General—Field Secretary.
Major General—State Secretary.
Brigadier General—Association Sec'y.
Colonel—City Union President.
Lieutenant Colonels—Sponsors.
Majors—Presidents.
Captains—W. W. G. Members.
Drum Major—Song Leader.

The toasts were "Patriotism to W. W. G.," "Patriotism to Country," and "Patriotism to Christ." Tables and programs were all decorated in red, white, and blue. Because they are true patriots 110 girls from Kansas City, Missouri, Holton, Piper, and Kansas City, Kansas, responded to roll call. This was the first meeting of the new Kansas City Guild Union, and we wish them continued success.

No doubt you are all busy preparing your reports, so I wish you speed, a fine report and joy at work well done.

Mildred Davidson

Thrilling News from Our Guilds in Bassein, Burma

Dear Miss Noble:

I received information of the W. W. G. Rainbow plans from MISSIONS in time for our five groups to have a union meeting on Thanksgiving night while I was enjoying a fine Thanksgiving dinner with the rest of our Mission Circle at Mrs. Soward's. At this meeting a box was shown covered with crepe paper in rainbow tints in which their offerings were to be put.

On December 2nd we held a Vesper Service of responsive readings and devotional hymns on the lawn in front of the Jennie R. Nichols Memorial (which is the Girls' Dormitory). The girls were arranged in a semi-circular form on the grass and the missionaries who were present were in chairs in front and found it an inspiring sight to look into the faces

of the girls. Each group had its part in reading and music.

This year I've received more White Cross boxes than usual, and our school enrolment has been less than usual. I therefore had some things left over, some of which I did not wish to put aside for next year. I have also received hundreds of cards, old and new, which I have been selling for two weeks, some for four cents, some for two, some for one, some for a half cent, and some four for a half cent, and some, including cut-out pictures, fifteen for half a cent. These have been placed in boxes on my veranda and bazaar sellers have been on hand morning, noon and night—girls from the Guild Guides and Bluebirds (Scouts), for they needed money and I told them I had many cards left. We conceived the idea of having a W. W. G. and C. W. C. sale and so advertised and on Saturday last it was held on the lawn where the Vespers had been. There was a short devotional program first. The girls were dressed as Japanese, Chinese, Indians and Burmese. Four girls were in Japanese kimonos and carried fans. After the program there was a rush for the five tables, which were covered with crepe paper of different colors with covered bamboo poles at the corners. When darkness drew near it was with difficulty we got the people to leave. One child followed me upstairs and asked me to buy a doll. Another came later and asked for ribbon, still another for a pencil. Is it not thrilling to think how the people at home, including the children, wanted a share in the Christmas happiness and so sent their gifts, and how our people, including many children, want to share also in Christmas happiness and so they spend their *pice* (small Indian coin, equal to $\frac{1}{4}$ cent) for cards and other gifts mostly for others, and then send the money back to America in lieu of gifts that the work of Christ's Kingdom may be extended?

Before I began to sell cards some of our W. W. G. girls prepared several hundred post cards for our special evangelistic trips by pasting Burmese verses



ST. PAUL AND MINNEAPOLIS EXECUTIVE COUNCIL OF THE W. W. G.

on the backs. Then some were given to a teacher for a Sunday school which has increased from ten to eighty-five in a little over a year and has classes for the children, for the young people and the elders. My White Cross boxes supplied gifts for this Sunday school and also for one of the villages where we go on our New Year's trip with the band and choir. Dr. Nichols has been going to this and other villages near by for many years, and today there are a number of Christians, and some children have advanced far enough to enter our town school.

With this I am enclosing a draft for rupees 1121—\$36.37, of which \$16.82 comes from the W. W. G. and \$19.55 from C. W. C.

It seems best to send this money on now and not have the boxes for offerings any longer, for our pupils have not yet made their Christmas offering. The headmaster said that they had no money. We are now having Christmas holidays and the box will be ready to receive their offerings as soon as they return, which will be January 3rd. We shall be glad to hear of the total amount raised by these groups.

With love and best wishes for a very happy New Year.—Clara B. Tingley.

They're Alive in Chambers

The reports which appear in MISSIONS from Guild Chapters in various places have been very interesting to us. So we are writing to tell you of our work. Our Guild Chapter in Chambers, Nebraska, a small inland town of about 300 population, has 28 active members, 9 of them high school girls, and 15 have a missionary prayer partner. We have a special Guild prayer service each week.

We have had 22 White Cross meetings and 13 program meetings, besides 4 pageants, 7 special programs, and a "Mother and Daughter Banquet." We have also had two initiation services, one vesper service, and one play, "Over in the Philippines," written by our missionary, Miss Jennie Adams, who also wrote one of our pageants, "Will the Star Shine Tonight?"

Our Fellowship Committee visited the sick and shut-ins; held services in their homes; sang Christmas carols; also carried May baskets and treats to them.

We had with us this year our missionary, who was at home on furlough from the Philippines and was a great help and inspiration to us.

We have our picture, which we won in the Reading Contest this year, framed and hanging in our church. We sent a



Some Interesting Dolls

A unique White Cross Exhibit by the Junior Guild, First Church, Williamsport, won the prize at the Eastern Penn-

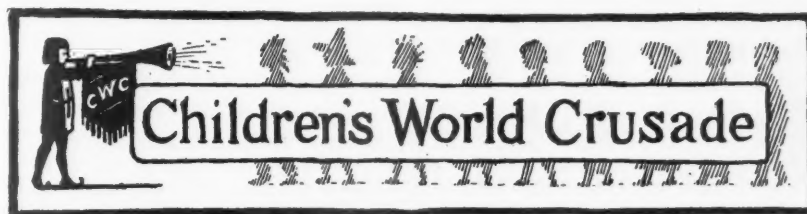
sylvania Rally in October. These dolls were arranged in a semi-circle and are dressed to represent a Guild Chapter in Japan, Alaska, China, Burma, U. S. A., and the North American Indian. They were joined hands as naturally as it is possible for dollies to do. The dolls are to be sent to a Christian Center.

special Christmas offering of \$25 to Emanuel Hospital, Capiz, P. I. We also sent \$45, proceeds from our play, to Emanuel Hospital. We have sent \$20 each month since the 1st of January for the support of a native pastor at Paritan, P. I., and \$15 to the whole denominational task, making a total of \$240.

Our Guild sponsors a Junior B. Y. P. U. We finished the study course on "Prayer and Missions" and have taken in 19 new members. In our White Cross work we sent one Christmas box to Emanuel Hospital, consisting of hospital supplies, toys, scrapbooks, pictures, etc., for the children. In addition, we sent two boxes to Mary Mann Mission, one at Christmas time, one in April.

We gave our departing missionary a May basket filled with personal gifts. We also gave her a traveling shower when she returned to her field. We are now working on two boxes, one for Assam and one for the Philippines.

**For Guild Programs see page 250.*



C. W. C. at Work and Play

The Crusader Company at Murphysboro, Illinois, know how to work and play equally well. Every Sunday afternoon they have an average attendance of 25 at their C. W. C. meeting. They are studying Africa and learning memory assignments and reading because they would like to be a prize company. They have been having a contest between the Knights and Ladies to spur up attendance and memory work.

Then they play—the boys of the Company have a basketball team and challenge boys in the surrounding schools to play them. They tell me

they are a prize group at this, too. Expect they will be playing baseball when the weather gets warmer.

It is soon time for C. W. C. Day. Of course, you're going to have a good time, but are you planning on sharing that good time with anyone else? Why not invite any boys and girls in your Sunday school who are not Crusaders to go with you? That is what Kansas City, Kansas, Crusaders will be doing.

Last year a Chicago Crusader invited a boy in his Sunday school who was not a Crusader to visit the Rally with him. Of course they sang, had several dramatizations, and told about the

books they had read, and had a treat besides. And when the boy who had been a visitor went to Sunday school he said to his teacher, "Say, show me the quickest way to be a Crusader." Expect he is a busy Crusader now and having heaps of fun.

It is about time to plan something for May. It would be nice to make a few May baskets for some of the people in your church who are sick or cannot go out. Put a few flowers in the baskets and tie them on the front door of the sick person and among the flowers have a card, "Love from the Crusaders."

And May is a special month, too, because mother has a day all her very own. Perhaps your mothers would like to visit your Crusade meeting. You can pretend they are guests and see what a fine program you can give them and perhaps you might have a "treat" for the mothers after the meeting is over. I think mothers like "treats" just as much as Crusaders do.

Mother might be interested in seeing your African exhibit of village, posters, notebooks, pictures, maps, African products. Some Crusaders I know invite the Women's Society in their church to be their guests, and you can be sure they are surprised and proud of the Crusaders when they see all the things we can do.

Now that Spring has come, all Crusaders must be happy to be outdoors playing, but loyal Crusaders remember C. W. C. meeting and use their "pep" in a fine program, happy singing, and doing for others.

Mildred Davidson



JEWEL BAND AT IMMANUEL BAPTIST CHURCH, LONG BEACH, CAL., WITH THEIR DOLL

Jewels of Long Beach, California

HOW THEY SHOW THEIR LOVE FOR CHILDREN OF ZENRIN KINDERGARTEN

Reluctantly Miss Davis gives her permission to put in MISSIONS the picture of her Jewel Band and the letter they wrote to go with their doll to Zenrin Kindergarten. Here is her account of the way the letter was written and mailed:

I am enclosing the letter for which you asked, also a picture of our Jewel Band with its teachers, and the doll which we sent to the Zenrin Kindergarten to return the visit of Kobe San. We wrote the letter in the circle, stamped and sealed it, and then took it to the mail box. The children were so thrilled with the mailing that they talked about it all the week, so the mothers said. The doll was a great joy to them. We were not able to actually mail it, but I told them all about how it would have to be packed and sent on its long jour-

ney. Before we closed our hour for the day we asked the Heavenly Father to go with our letter and the dolly and to bring them safely to the little Japanese children.

I believe that it all made a deep impression and that these four and five-year-olds will remember it. We have not had time to hear from Japan, but that will help greatly, too. We are sending an enlargement of the kodak picture to the Kindergarten so that they can see what we look like. If the idea will help some other Band to get a missionary experience, you may tell about it, but leave us out.

And now follows the letter the children dictated:

Dear Friends:

We love you. It was nice of you to send the dolly to us. We like the dolly very much. Thank you ever and ever so much for letting us see the dolly. We are going to send you a dolly. We hope that you will love and welcome her.
—Jewel Band of Immanuel Church.



CRUSADERS OF ALCESTER, SOUTH DAKOTA. SEE THEIR LETTER IN BOYS' AND GIRLS' COLUMN

BOYS' & GIRLS' COLUMN

Alcester, South Dakota.

Dear Crusaders: About three or four months ago there was a letter in MISSIONS about the Crusaders of the Big Springs Baptist Church, but I will write another one at this time and also send a picture of our group when we had our big aeroplane which our pastor made for us. We have held six meetings during 1928, at all of which a group of boys have entertained. The meetings have been helpful and the topics have been on the different mission fields of Africa, China, and India.

Besides these meetings we held a Sunday evening Rally Program on April 15th. We gave a pageant, and our pastor made our large aeroplane, "Spirit of Missions," which you see in the picture. The topic of the pageant was the name of the aeroplane and all the boys brought their little aeroplanes filled with money, which amounted to \$17.12.

A social was held in the church October 4th. The program consisted of instrumental music by the boys. There were contests in the basement followed by a twenty-five cent lunch. In August we sent a barrel of clothing to the Mather Industrial School in Beaufort, South Carolina. In December we had a Christmas Party in the church basement, with games and contests. At this time we decided to give \$5 to the Children's Home at Sioux Falls, South Dakota; \$10 to the Near East Relief, and \$25 to Rev. E. Shugren of India to help buy a Ford car.

Charles Jernberg, Secretary.

Homestead, Pa.

My dear Miss Noble: Just a few words to let you know we are still living in the Hungarian Baptist Church of Homestead, Pa., and the C. W. C. We have our meeting on Sunday, from 1 to 2 p. m. reading hour, and from 2 to 3 religious meeting. We usually have an attendance of about 40. Our offering is fifty cents every Sunday.

We did have very faithful officers who did their best, but now February 3d, 1929, we have another year started and new officers elected, as follows: Ruth Stumpf, president; Magdalene Nagy, vice-president and corresponding secretary; Viola Hadzer, secretary; Elizabeth Lansky, pianist; Viola Donaldson and Eleanor Pancost, treasurer; Eugene Albright, boys' sick committee; Mary Lansky, sick committee; Julius Albright, takes care of the books.

My dear Miss Noble, pray for us and for our work so that it may be a success. We are doing our best. Mrs. Pauliniy is still our leader and we work together with the rest of the C. W. C. to win the world for Christ. Yours in the Master's work.

Magdalene Nagy.

Temple Church, Washington, D. C.

Dear Miss Noble: We, Crusaders of Temple Church, thought we would tell you what we Crusaders have been doing. We just got through studying Alaska. We found out many interesting things that we did not know about. We are just

beginning to study Africa. I know we shall enjoy it.

One day we were invited to a party that a lady was giving for some Greek children. We had a nice time. The Crusaders helped serve. After they were through we washed the dishes. They played games and sang songs. We met at Miss Meynes' today to plan for the program for the next meeting. We wish and hope you will be with us again. With love,

Mary Jane Clauser, president;
Gwendolyn Clinedinst, vice-president; Ida Burch, secretary; Anna Ullman, treasurer.



"AFTER A HAPPY DAY AT ZENRIN KINDERGARTEN"

We Like Our C. W. C.

A few sentences from some recent letters will show how enthusiastic some of our leaders and children are:

"Last Saturday we had 29 children present and 31 dimes for the maps. Isn't that fine? This large response came when we asked the children to actually earn the dimes they brought for that meeting. One little girl earned hers by not biting her nails!"

"Thank you so much for sending me that fine material. My own two children were so pleased with it and the prospects of using it that I just know how happy the others will be too, and really I am enough of a child still to get as much of a thrill from it as they do. I am sure they can color the maps very nicely and will feel they have created something at the same time, and that is a joy of childhood as well as of later years. I think the colored postcards are especially lovely, and I would like to give each child a card on the last evening as a

souvenir and reward for its work, so am enclosing in my check thirty cents more to pay for another package on Africa. I wish you could come in and visit our class and see our work. We have located the principal rivers, the mission stations, etc., on our individual maps pasted in the notebook. They have brought their own pictures of animals, fruits, foods and people found in Africa. Now with these pictures which you have sent I am sure missions in Africa will mean something to them besides mere words. They will have a mental picture of life and conditions in Africa and how our missionaries work."

"The maps were received and all but one or two are given out to the Crusaders. They are wild over them. Several have learned the verse, 'Christ has no hands but our hands,' and \$1.80 has already come in. Our Reading Contest is starting off with a good swing also. The books 'In the African Bush' and 'The Call Drum' were taken in the Junior Class of our School of Missions before Christmas. I always have that course too. We made African booklets, the large picture map and an African village. This has gone visiting to the Methodist Junior Church since we had our exhibit. We are having our course on Alaska now and are planning things for the Orphanage at Kodiak, to be collected in about six weeks."

The C. W. C. Shield Stickers described on page 692 of December *MISSIONS* are 25 cents per hundred. Use them for Rally Day and parties. Order through the Department of Missionary Education, 276 Fifth Avenue, New York.

Pasadena's Party for Kobe San

Kobe San had a most happy time in Southern California, visiting many of our churches and associations. On the last Saturday in October the C. W. C. of the First Church, Pasadena, invited the children from the other Baptist churches and the Japanese Mission to a party to meet Kobe San. About 75 children were present, with many leaders. The district, state and association secretaries were also guests.

The room was gayly decorated with Japanese parasols and draperies, and the Japanese girls wore their bright kimonos—made just like Kobe San's. The children learned some Japanese words and phrases and the Mission girls recited and sang in Japanese. Even the refreshments made you think of Japan, for real rice cakes were served with the ice cream.

The District Secretary, Mrs. Peck, told the story of Zenrin Kindergarten and how Kobe San was sent by the Japanese children to the C. W. C. in America, also how South Pacific District by winning the prize at the N. B. C. had her first visit. Each child was made happy by holding the beautiful doll a few moments and all wished she was their very own.

When Kobe San went to Northern California she was chaperoned by the state secretary, Mrs. Mitchell, whose little daughter, a four-year-old Jewel, immediately assumed the care of the doll whenever she was permitted to go to C. W. C. meetings with her mother. She has been a real help in many meetings where she recites this little verse as she holds Kobe San:

This dolly came from far Japan,
Her name, they say, is Kobe San;
Her dress is a kimono bright
With ribbon sash to hold it tight.
She sits upon her heels to eat,
With chop-sticks queer, her rice and meat.

We hope the other districts will get the pleasure and inspiration that we have received in closer linking up the boys and girls in America with Japan.

A True Story from Africa

Generosity is a characteristic of the African children. Riding in an open car which resembled more or less an open freight car with seats across it, Mrs. Goodman watched some boys. Presently one of them brought out a tin can from which he began to eat some food. He then passed it to the boy

next him and he in turn to the next, till each boy had had his share, and each apparently an equal share.

While she was in Banza Manteke all of Dr. Freas' boys went for a picnic except one, who was kept at home to do his work. To reward him for cheerful faithfulness, Dr. Freas gave him a great treat, but instead of eating it all himself he saved it till the boys came home and shared it with them.—*Told by Mrs. Goodman.*



EDITH MAY WEIMERT, WITH HER DOLL "KEMBO." (SEE SEPTEMBER MISSIONS)

Our Acrostic

- A**ttention, Crusaders!! C. W. C. Day is April 20th.
Practice self-denial in earnest so that we can be sure that the C. W. C. has given enough money to support all our missionary work for two days.
Report more money given, more books read, more Honor Points won, more members and more loyalty to Christ and the C. W. C. than ever.
Invoke all C. W. C. members from nearby churches and all Baptist children to meet with you.
Laugh and enjoy the program and do your part on it well.

- 2** big reasons for making this the best year ever—we love the Christ of the C. W. C.—we love the C. W. C.
0 what a Day we'll have!

Mary L. Noble.

218 Lancaster Ave., Buffalo, N. Y.

Devotional Service Suggestions for Guild White Cross Meetings

BY ABBIE ROSESTEEL

These programs are suggestions for the devotional period of White Cross meetings. Devotional suggestions for the program meetings will be found in the program books entitled "Music Lessons" and "Playing the Game" for the Seniors, and "Cruising the Seven C's" for the Juniors.

DECEMBER PROGRAM

Devotional Motif: Spirit of Christmas

Room Decorations: Have a lighted Christmas tree on the table or in one corner of the room. Use basket of poinsettias for flower decorations. Darken the room for the devotional service and use candles for light. If possible, have a fire burning in the fireplace.

Songs: Christmas Carols—"Joy to the World"; "It Came Upon a Midnight Clear."

Scripture: Read in "Ben Hur" the descriptive part from where Mary and Joseph go to Bethlehem to the appearance of the angels to the shepherds. Then finish the Christmas story—Luke 2:8-20.

Carol: "Silent Night, Holy Night."

Prayer: Silent Prayer with pianist repeating softly the preceding carol.

Carol: "Hark the Herald Angels Sing."

JANUARY PROGRAM

Devotional Motif: Spirit of a New Year

Room Decorations: Use floor lamps for light. Have two or three ferns about the room, with several baskets of season's flowers arranged attractively. Arrange chairs in a "homey" fashion.

Hymn: "How Firm a Foundation."

President's Talk: Renewing W. W. G. goals and reconsecration of each girl to Guild work.

Scripture: I Corinthians 9:24-27. Use as key sentence, "So run that ye may obtain."

Prayer.

Hymn: "Take Time to Be Holy." After each verse sung softly by the girls, ask four girls to lead in prayer. These girls will be asked before the song is sung to avoid a break.

FEBRUARY PROGRAM

Devotional Motif: Heart Service

Room Decorations: Heart invitations, transform room into a Valentine, arrange chairs in form of a heart, etc.

Hymn: "Since Jesus came into my heart."

Scripture: Give each girl a slip of paper with a Bible reference that has the word heart in the verse. Each will read from the Bible in turn.

Prayer: Topical prayer with leader announcing the following topics and each girl praying silently for a minute or two for the same.

1. Help us to keep pure in heart.
2. Help us to keep our hearts in tune with our Heavenly Father's plan for us.
3. Help us to have a sympathetic heart for the poor, sorrowful and suffering.
4. Help us that our hearts may love our heathen brothers and sisters the world around.

Hymn: "O Love That Wilt Not Let Me Go."

The New Banza Manteke

A VITAL NEED AND A STIRRING CHALLENGE

By FRED C. LEASURE

There is a feeling on the part of some that the Lower Congo Valley has been converted to Christianity and that little missionary work remains to be done. Nothing could be farther from the fact. It is true that Christianity has made marked progress, that thousands have accepted Christ, and that much has been done toward developing a church which is, in part, self-supporting, and which wants to support its schools as well as its evangelistic program.

There are hundreds of villages in this field which have been touched with the gospel message, but which are without leaders to lead them into the new light of Christianity—Christian living. Christian education is needed with an emphasis on labor efforts, which can be put forth within the native villages and immediate vicinities; efforts that will provide wholesome mental and spiritual attitudes toward living and toward work, together with the sane view of the sacredness of the Christian home and its place in Christian living.

Our immediate need in this field is the development of the new Banza Manteke, a development which means more than clearing land, the construction of a few buildings, and the training of boys and girls. We are conscious of a vital and positive need for an institution which will teach scores of leaders to man the outschools in a creditable way—leaders who know French, for instance, and who can meet the government requirements scholastically. We should have an institution which is first, evangelistic in spirit, and second, educationally alert to the needs of an awakening people who can come to us for training of their leaders and teachers. Evidence is at hand that if we do not do this, this field, which is "ripe unto the harvest," will be taken from us. The evangelistic-educational program is essentially one, here in Africa, so far as the missionary program is concerned.

Since the inception of the new Banza Manteke, its sponsors have had in mind an institution which will meet the needs of the combined fields of Mpalabala, Lukungu and the old Banza Manteke. The sphere of influence of the new Banza Manteke is a growing one. Within its first year of occupation by the white missionaries we have seen much progress within the field. A large plantation has

extended its boundaries to coincide with ours on the south and next to the river which bounds on the east. Their developments during the year have brought 315 men, and a large village within a few miles from us has sprung up as a result. It is possible and probable that much of the land in this valley will be taken up in the future, especially if the present government plans and surveys prove the feasibility of building a railroad from Songolo to Kinganga, and on beyond the

Congo to the west and south to Boma and Banana. Marked signs of growth are already showing all along the way.

The new Banza Manteke has a great opportunity, yes, a great responsibility. Tens of thousands of dollars have been spent, scores of lives have been sacrificed during the past half century of evangelistic work and effort. This expenditure has not lessened the obligation of the mother church. Its service for the Master must continue—and the task is that of developing a leadership for this people. Otherwise it will fall short of its God-given opportunity and sacred responsibility. The task here in the Congo is ours, and we must not let it pass to other hands.

The Assam Mission Conference

REPORTED BY ROBERT B. LONGWELL

MISSIONARIES of the American Baptist Mission in Assam have just adjourned their twenty-sixth annual Conference, which met this year at Nowgong. It was in this station that our brother, P. H. More, served his Master through many consecrated years, until he was called to higher service, in the early part of 1916. The old church in which Conference was held, and in which the local congregation still worship, is far from being worthy of the name or of the place. It is a comfort to know that there is soon to be a new building erected for worship on this compound.

It was a great piece of good fortune that Secretary J. C. Robbins, with two members of the Board, Mr. C. S. Aldrich of Troy, New York, and Prof. H. B. Robbins, of Rochester, New York, could be with us. They were a help to us along many lines, and we hope the visit was not without profit to them. Each member of the deputation made his distinct contribution to the Conference. Mr. Aldrich, being a lawyer, will be remembered not only for helpful words of counsel in the meetings, but especially for the splendid help he gave us in amending our Conference Constitution. Professor Henry Robbins, in his series of twenty-minute addresses, led us daily very near to God. His messages will make this Conference stand out vividly in the memory of those of us who have been on the field a score or more years.

Secretary J. C. Robbins, always helpful and always optimistic, probably found his optimism somewhat more severely tried by his experience with us at this Conference. When one considers that we are as a Mission spread out over

vast territory, carrying on work for considerably more than a score of different tribes and races, and are trying to keep up our work with a sorrowfully depleted staff and without the strength of needed institutions, it will not seem strange that we sometimes fail to see the bright and happy prospects ahead. In conditions like these there is always likely to be a physical and nervous "overstrain," and this constant overstrain is likely to interfere with our vision of tomorrow.

It is difficult to see how our Christian community can ever realize a reasonable degree of intelligence and of unity of purpose unless their 40,000 or more members, speaking 25 or more different languages, can receive Christian education beyond the high school grades. A few of them have received education in Cotton College, but we need a Christian College and other institutions which ordinarily make up the cultural facilities of a Christian community.

Twice during our recent session our hearts were made heavy. Our medical council announced that Mr. and Mrs. Gilson, for health considerations, would have to proceed immediately to America, and that their prospects for an early return to the field were not at all bright. There is prospect of a later return.

But the crushing blow came on Sunday evening as we were listening to reports of the year's work and achievement on the various fields, when a telegram came announcing the death of Dr. J. R. Bailey in Calcutta. Dr. Bailey was just beginning his third term of service, and his whole missionary career had been spent in the Naga Hills. About the middle of November he and Mrs. Bailey

went with their youngest three children to Calcutta, and intended to stop off for Conference on their way back in December. While in the city Dr. Bailey developed a serious illness and every message indicated that the progress of the disease was from bad to worse, until Sunday evening when the telegram brought the news that he had died in the hospital there. Mrs. Bailey, with her three children, returned to Impur to close up their affairs and prepare for the home going. Their departure will leave Impur without a resident missionary, and with very little prospect that a new family will be sent there in the near future.

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON
Granville, Ohio

Our Annual "Clearing-up" Time

The time comes to every house-worker—yes, even to the family cook—when some cross between a pot-pourri and "hash" must be devised to take care of the accumulation of first-class but heterogeneous matter. No attempt is made in this issue of The Open Forum to classify or subordinate to a theme; and yet we can guarantee that every reader who "puts in a thumb" will surely "pull out a plum"—and it bids fair to prove a whole plum pudding! N. B.: All properly spiced plum cake will keep indefinitely without appreciable aging. If not available for current use, hold fast to the following plans until needed, instead of importuning the poor Forum Conductor (a busy and unsalaried lay woman), "Please send something bright and usable for our mission circle, on the next mail!"

USING THE BOOK OF REMEMBRANCE

Mrs. W. H. Bayles, wife of the director of religious education in the Dakotas, is responsible for this plan, as used by the First Church of Huron, South Dakota. Each member is asked to select a woman missionary whose birthday is the same as her own, to write to this missionary, make a special study of her field, etc. Then every month those whose birthdays fall in that month report on their special assignments, if possible reading letters from their birthday friends and discussing points of particular interest in connection with the work. Thus the Book of Remembrance is vitalized and rendered into terms of life and interest.

A MISSIONARY BIRTHDAY CAKE

The Women's Union of the Memorial Church, Fresno, California, passes this unique program on to others. Guests were seated around tables, on the central one of which rested a large, square birth-

day cake of three layers—golden, chocolate and pink in color, and beautifully decorated with the words "Happy Birthday" across the top. Place cards were hand-painted and each bore the name of a missionary from that district. Every guest was requested to take home her card and be responsible for writing to the one named and also remembering her in her daily prayer. Twelve persons had been selected to give short accounts of the work of an equal number of missionaries born in their respective natal months, each one, upon finishing her account, placing a lighted candle on the cake. The favors were English walnut shells in half of which had been placed missionary questions and in the other half the answers thereto, for public fitting together. The program was followed by the devotional service, after which refreshments were served.

A GEOGRAPHY LESSON

Place before class a map of the United States (Home Mission map, 45 cents). The teacher states that though the three R's are important, the average student needs to give more attention to geography than is customary nowadays. She explains the importance of beginning with the right idea of the map, and a bright pupil responds with this:

"The map is not a map to me,
But mountains, rivers, lakes and sea;
People sad and people gay;
Little children at their play;
Folks with feelings like my own,
And some place they call their home.
Their skin may black or yellow be,
Members of God's great family."

This proving satisfactory, the teacher points to a certain place on the map, with a question concerning it. The answer, of course, is a description of the

particular phase of work carried on at that point. If desired, the teacher makes comments or adds material before passing on to the next question. Thus any desired amount of territory is covered. This exercise was first planned for use with the text book, "What Next in Home Missions," but may be used for any phase or presentation of the work of the denomination. Maps for any section of the world field may be obtained at the same price. The Conductor has unfortunately misplaced the name of the circle contributing the above bright device, but will be glad to supply it in a later issue if informed.

THE A B C OF AFRICA

This exercise, covering the entire alphabet, consists mainly of quotations from the study book, "The New Africa." Price of exercise two cents, at the Board of Missionary Cooperation, 276 Fifth Ave., New York City.

Africa, where you may see the genesis of all the skill and ambition of the human race.

Baptists have been at work in the Belgian Congo for 50 years. One missionary, Rev. Joseph Clark, who was in Africa when the work was begun, is still there.

Christ: the key that fits the lock of man's personality and opens the door of social and national life.

Doctor Catharine Mabie and Dr. Fraser are "women with a living consciousness of home, health and womanhood in African community life," etc., etc.

A FINE CHRISTMAS PROGRAM

Mrs. Claire M. Berry, of Minneapolis, sends a unique program in the way of a green folder painted in water colors to look like a book with gilt edges, the outside cover inscribed: "Reading Contest, 1927-1928. Mrs. Rother, 155 points." On the left-hand inside page was the program, and on the right the schedule for the "Party Hour," as follows: Recognition of guests; Merry Christmas; Do you remember? Books for Christmas; Suggestions for Christmas; "and lastly." On the back cover was pasted a brightly colored Christmas tree. The whole—with gilt tinsel bookmark protruding from slits in the bristol board—was a little work of art.

Mrs. Berry's explanation says: "We had our Christmas party, those earning over 100 points in last year's reading contest being entertained by the rest. 'Adesta Fidelis' was first sung, followed

by prayer. Then came the listed topics, 'From the Secretary's Book,' 'From the Hymn Book' (carols), 'From the Book of Books,' 'Pages from the Book of Missions,' and 'Bringing the Gifts to the Altar.' The devotional service was incorporated in the topic, 'From the Book of Books.' A special missionary address rounded out the program. The offering was for a Christmas present for Thelma Saylor, among Mexicans in Pueblo, Colorado. Each woman, with her gift in a special envelope, marched to the music of 'Send the Light' past an improvised altar on which two tapers burned, took a tiny taper as she laid down her gift and lighted it at one of the large ones, so that when all were seated again the room was aglow with soft light. The ensuing party was most informal. 'Merry Christmas' was a game in which heaps of anagrams were hidden around the room, the guests—divided into two sides—sending out at a given signal one from each side to hunt for an 'M,' which the winner was to carry to the person appointed as receiver. Then two more contestants raced for the 'E' and so on until the words were completed. It was laughable to see how excited women could be when someone seemed a bit slow in spying out the right letter.

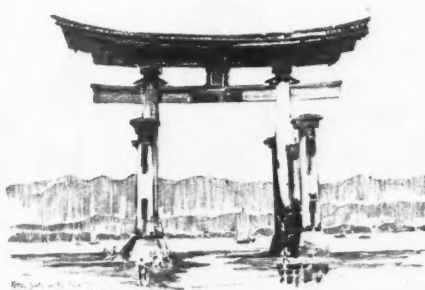
"Do You Remember?" was a contest to see who could remember the most books in the 1927-1928 contest list. The prize—a New Testament—went to a woman who succeeded in recalling 17. Then Mrs. Howard, the State Literature Secretary, told about her books, especially those for little children.

"Suggestions for Christmas" was another game. All whose names began with 'A' rose, each telling what she would like for Christmas beginning with her initial. The 'B's' followed, telling what they did *not* want. The 'C's' had to suggest suitable gifts for one's milkman, and so on through a laughable list. Lastly came cake, coffee and candies."

With a change in music, games and subject matter, this plan would fit any season of the year, from the autumn opening to mid-summer.

THE YEAR AT REDLANDS, CALIFORNIA

Mrs. Lucy S. Kyle, whose previous contributions have proved so valuable, sketches the year's program in her society. She says: "One member of the program committee advertises the meeting with a calendar notice and also cards, which are distributed through the women's classes at church. The October meeting was in charge of our civics chairman, the topic being 'The Right



Your Own Cruise Round the World

Make your world tour fit your own plan. Stop where you like. Visit the mission stations. Continue when you choose. This unique service permits you to go as you please, Round the World in 110 days or take the two years your ticket permits.

Every fortnight an American Mail Liner sails from Seattle for Japan, China, Manila and Round the World.

Every week a Dollar Liner sails from Los Angeles and San Francisco for Honolulu, Japan, China, Manila and thence on fortnightly schedules for Malaya, Ceylon, Egypt, Italy, France, New York. Fortnightly sailings from New York for California via Havana and Panama.

Wherever you choose, remain over for trips to points of especial interest. At other ports the ship's stay is long enough to enable you to see many of the attractions.

You travel aboard palatial President Liners. All rooms are outside rooms, equipped with beds, not berths. Public rooms are large and luxurious. Spacious decks. A swimming pool. A cuisine that is famous among world travelers.

You may go Round the World for as little as \$1250 which includes your transportation, meals and accommodations aboard ship.

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1005 CONNECTICUT N. W.	WASH., D. C.
514 W. SIXTH STREET	LOS ANGELES
ROBERT DOLLAR BLDG.	SAN FRANCISCO
110 SOUTH DEARBORN ST.	CHICAGO
DIME BANK BUILDING	DETROIT
152 BROADWAY	PORTLAND, OREGON
21 PIAZZA DEL POPOLO	ROME, ITALY
11 BIS RUE SCRIBE	PARIS, FRANCE
22 BILLITER STREET	E. C. 3, LONDON
4TH AT UNIVERSITY	SEATTLE
909 GOVERNMENT ST.	VICTORIA, B. C.
517 GRANVILLE ST.	VANCOUVER, B. C.
YOKOHAMA KOBE	SHANGHAI
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Trail,' the little invitations having a gay flag in the corner. November invitations had the picture of a turkey in the corner, and for a topic, 'The Trail of Thanks.' A large crowd responded to that invitation. The December subject was 'The Cradle of Christianity' (Palestine). 'Trail Friends,' 'Trail Enthusiasm' and 'Companions of the Trail' were other subjects for meetings featuring our South Pacific District missionaries. In May we are to have our annual reports and expect to have each table represent a month of the year. We are trying to use the 'Big Sister' and 'Little Sister' idea in our circles into which the organization is subdivided. Every new woman as well as all who are sick, have small children or for any other reason are unable to take an active part in church work, are called the "Little Sisters." Their names are distributed on slips of paper among those who are willing to assume responsibility for services of neighborly kindness. Reports are made at the neighborhood circle meetings each month."

A FAMILY GARDEN PARTY

The Granville, Ohio, women's society held its monthly meeting in February as an evening banquet for every one, the dining room being turned into an old-fashioned garden with hollyhocks aplenty, a lattice entwined with posies, etc.—all creations from the Dennison paper flower materials. Missionaries in the community were the guests of honor, these persons, as far as possible, appearing in the native costumes of their several fields. The toast mistress (Head Florist) called on the missionaries in terms of flowers native to their fields—as, the orchids of Burma, the Chinese lilies, the chain of love from the Philippines, the lotus buds from Africa, etc., each family being given five minutes only, to use as they chose in speaking. The toasts were heavily interlarded with garden songs and a variety of home-made songs to popular airs, such as "Keep the Home Fires Burning," "Over There," etc., the words being closely adapted to needs and conditions. Mimeographed sheets having been placed on all the tables, the congregation sang right lustily, thus relieving the tedium of constant speaking.

IMPORTANT CORRECTION

In March Open Forum, page 189, the "20 points per" relating to the Reading Contest, should have been 10 points instead of 20.



For assistance in the selection of a suitable school for your boy or girl, address the Educational Directory, MISSIONS, 276 Fifth Avenue, New York City. State your problem clearly, giving us detailed information as to rates and location desired, etc.



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Architectural Department of the Home Mission Society

At a comprehensive exhibit presented by the Architects' Division of the Home Missions Council, held in Chalfonte-Haddon Hall, Atlantic City, church plans for which *The Christian Herald* awarded prizes were shown. It is interesting to note that among forty-two building projects entered, the second prize was won by the First Baptist Church of Plainfield, N. J., of which Hobart B. Upjohn of New York was the architect, the Department of Architecture of the American Baptist Home Mission Society serving as adviser to the church. Honorable mention was accorded the Nanuet (N. Y.) Baptist Church, as reported elsewhere.

The first prize was won by the First Methodist Church of Trainer, Pa. The additional churches that received notice, for which the preliminary studies were made by our Department of Architecture, were the Woodside (L. I.) Baptist (Albert Humble of New York, architect), the Manlius (N. Y.) Baptist (Earl Hallenbeck of Syracuse, architect); the First Baptist of White Plains (Edgar A. Josselyn of New York, architect); the Huguenot Reformed Church, Huguenot Park, N. Y. (Ernest Flagg of New York, architect).

In the "Church Management" competition the first prize in the \$400,000 class was won by the Bream Memorial Presbyterian Church (South) of Charleston, W. Va., Messrs. Warne, Tucker, Silling and Hutchison, architects—the Department of Architecture serving as consulting architect.

During the year 1928 the Department of Architecture of the Home Mission Society made a total of 153 studies, covering 72 different building projects and four college campus layouts. Of the 72 building projects, 67 were church and 5 college buildings. The department also reviewed and reported upon the architects' working drawings for over 30 different church building projects. In addition, the department has given specific advice by letter and personal conference with regard to scores of church building problems where actual drawing service was not called for.

Since the department was set up in 1920 it has made study drawings for one out of each fifteen of the churches of our Convention, and has served in some advisory capacity one out of ten. In the study of church building problems, projects have been cared for costing all the way from a few hundred dollars each to three-quarters of a million dollars.

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1. "I am the bread of life."—John 6:35.
2. Philip. Acts 8:5-8.
3. Gath—1 Chron. 20:6.
4. It was an oasis, with twelve walls and seventy palm trees, where the Israelites camped after leaving Egypt. Ex. 15:27.
5. "God hath made man upright, but they have sought out many inventions." Ecc. 7:29.

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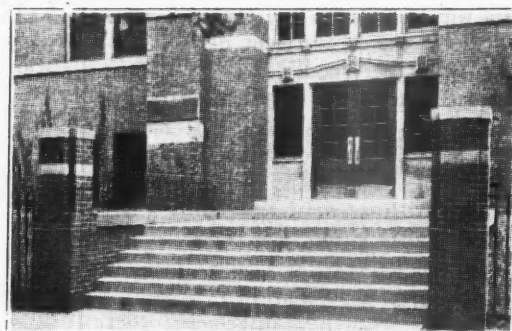
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